

THE  
HOLY BIBLE

Translated from the  
LATIN VULGAT:

Diligently compared  
With the HEBREW, GREEK, and other  
Editions in divers Languages.

And first published by  
The ENGLISH College at DOWAY,  
Anno 1609.

Newly revised, and corrected, according to the  
CLEMENTIN Edition of the Scriptures.

WITH  
ANNOTATIONS for clearing up the principal  
Difficulties of HOLY WRIT.

VOLUME III.

---

*Haurietis aquas in gaudio de fontibus Salvatoris. Isaie xii. 3.*

---

Printed in the YEAR, 1750.

# HOLY BIBLE

LATIN VERSION

With the Hebrew, Greek, and other  
Versions in their original Languages

The Printing Office at Dowry  
London 1750

Now revised and corrected, according to the  
Authoritative Edition of the Scriptures

ANNOTATED WITH  
Explanatory Notes



Printed in the Year 1750

THE  
BOOK  
OF

(a) J O B.

CHAP. I.

*Job's virtue and riches. Satan by permission from God strippeth him of all his substance. His patience.*



HERE was a man in the land of (a) Hus, whose name was Job, and that man was (b) simple, and up-

right, and fearing God, and avoiding evil.

2 And there were born to him seven sons and three daughters.

3 And his possession was

(a) *Job.* This book takes its name from the holy man, of whom it treats: who, according to the more probable opinion, was of the race of Esau; and the same as Jobab king of Edom, mentioned *Gen. xxxvi. 33.* It is uncertain who was the writer of it. Some attribute it to Job himself; others to Moses, or some one of the prophets. In the Hebrew it is written in verse, from the beginning of the third chapter to the forty second chapter.

Chap. I. (a) *Ver. 1. Hus.* The land of Hus was a part of Edom; as appears from *Lament. iv. 21.*

(b) *Ibidem. Simple.* That is, innocent, sincere, and without guile.

seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a family exceeding great: and this man was great among all the people of the east.

4 And his sons went, and made a feast by *their* houses, every one in his day. And sending they called their three sisters, to eat and drink with them.

5 And when the days of their feasting were gone about, Job sent to them, and sanctified them: and rising up early offered holocausts for every one of them. For he said: Lest perhaps my sons have sinned, and have (c) blessed God in their hearts. So did Job all days.

6 Now on a certain day when (d) the sons of God came to stand before the Lord, (e) Satan also was present among them.

7 And the Lord said to him: Whence comest thou?

And he answered and said: I have gone round about the earth, and walked through it.

8 And the Lord said to him: Hast thou considered my servant Job, that there is none like him in the earth, a simple and upright man, one that feareth God, and avoideth evil?

9 And Satan answering, said: Doth Job fear God in vain?

10 Hast not thou made a fence for him, and his house, and all his substance round about, and blessed the works of his hands, and his possession hath increased on the earth?

11 But stretch forth thy hand a little, and touch all that he hath, and see if he blesseth thee not to thy face.

12 Then the Lord said to Satan: Behold, all that he hath is in thy hand, only put not forth thy hand upon his

(c) Ver. 5. *Blessed.* For greater horror of the very thought of blasphemy, the scripture both here and ver. 11. and in the following chapter ver. 5. and 9. uses the word *blest* to signify its contrary.

(d) Ver. 6. *The sons of God.* The Angels.

(e) Ibidem. *Satan also, &c.* This passage represents to us in a figure, accommodated to the ways and understandings of men, 1. The restless endeavours of Satan against the servants of God; 2. That he can do nothing without God's permission; 3. That God doth not permit him to tempt them above their strength: but assails them by his divine grace in such manner, that the vain efforts of the enemy only serve to illustrate their virtue and increase their merit.

person.

person. And Satan went forth from the presence of the Lord.

13 Now upon a certain day when his sons and daughters were eating and drinking wine in the house of their eldest brother,

14 There came a messenger to Job, and said: The oxen were plowing, and the asses feeding beside them,

15 And the Sabeans rushed in upon them, and took all away, and slew the servants with the sword, and I alone have escaped to tell thee.

16 And while he was yet speaking, another came, and said: The fire of God fell from heaven, and striking the sheep and the servants, hath consumed them, and I alone have escaped to tell thee.

17 And while he also was yet speaking, there came another and said: The Chaldeans made three troops, and have fallen upon the camels, and taken them, moreover they have slain the servants with the sword, and I alone have escaped to tell thee.

18 He was yet speaking, and behold another came in, and said: *While* thy sons and daughters were eating and drinking wine in the house of their elder brother,

19 A violent wind came on a sudden from the side of the desert, and shook the four corners of the house, and it fell upon thy children and

they are dead, and I alone have escaped to tell thee.

20 Then Job rose up, and rent his garments, and having shaven his head fell down upon the ground, and worshipped,

21 And said: Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away: as it hath pleased the Lord, so is it done: blessed be the name of the Lord.

22 In all these things Job sinned not by his lips, nor spoke he any foolish thing against God.

## CHAP. II.

*Satan, by God's permission, striketh Job with ulcers from head to foot: his patience is still invincible.*

AND it came to pass when on a certain day the sons of God came, and stood before the Lord, and Satan came among them, and stood in his sight,

2 That the Lord said to Satan: Whence comest thou? and he answered, and said: I have gone round about the earth, and walked through it.

3 And the Lord said to Satan: Hast thou considered my servant Job, that there is none like him in the earth, a man simple, and upright, and fearing God, and departing from evil, and still keeping his innocence? But thou

hast moved me against him, that I should afflict him without cause.

4 And Satan answered, and said: Skin for skin, and all that a man hath he will give for his life:

5 But put forth thy hand, and touch his bone and his flesh, and then thou shalt see that he will bless thee to thy face.

6 And the Lord said to Satan: Behold he is in thy hand, but yet save his life.

7 So Satan went forth from the presence of the Lord, and struck Job with a very grievous ulcer, from the sole of the foot even to the top of his head:

8 And he took a potsherd and scraped the corrupt matter, sitting on a dunghil.

9 And his wife said to him: Doist thou still continue in thy simplicity? bless God and die.

10 And he said to her: Thou hast spoken like one of the foolish women, if we have received good things at the hand of God, why should

we not receive evil? in all these things Job did not sin with his lips:

11 Now when Job's three friends heard all the evil, that had befallen him, they came every one from his own place, Eliphaz the Themanite, and Baldad the Suhite, and Sophar the Naamathite. For they had made an appointment to come together and visit him, and comfort him.

12 And when they had lift up their eyes afar off, they knew him not, and crying out they wept, and rending their garments they sprinkled dust upon their heads toward heaven.

13 And they sat with him on the ground (a) seven days and seven nights, and no man spoke to him a word: for they saw that his grief was very great.

### CHAP. III.

*Job expresseth his sense of the miseries of man's life, by cursing the day of his birth.*

AFTER this Job opened his mouth, and (a) cursed his day,

Chap. II. (a) Ver. 13. *Seven days, &c.* They sat with him for a good part of the day, and of the night, during seven days; and spoke nothing all that time that could give him any uneasiness.

Chap. III. (a) Ver. 1. *Cursed his day.* Job cursed the day of his birth, not by way of wishing evil to any thing of God's creation; but only to express in a stronger manner his sense of human miseries in general, and of his own calamities in particular.

2 And he said:

3 Let the day perish wherein I was born, and the night in which it was said: A man-child is conceived.

4 Let that day be turned into darkness, let not God regard it from above, and let not the light shine upon it.

5 Let darkness, and the shadow of death cover it, let a mist overspread it, and let it be wrapped up in bitterness.

6 Let a darksome whirlwind seize upon that night, let it not be counted in the days of the year, nor numbered in the months.

7 Let that night be solitary, and not worthy of praise.

8 Let them curse it who curse the day, who are ready to raise up a Leviathan.

9 Let the stars thereof be darkened with a mist: let it look for light and not see it, nor the rising of the dawning of the day.

10 Because it shut not up the doors of the womb, that bore me, nor took away evils from my eyes.

11 Why did I not die in the womb, why did I not perish when I came out of the belly?

12 Why *was* I received upon the knees? why was I suckled at the breasts?

13 For now I should have been asleep and still, and should have rest in my sleep:

14 With kings and consuls

of the earth, who build themselves solitudes:

15 Or with princes, that possess gold, and fill their houses with silver:

16 Or as a hidden untimely birth I should not be, or as they that being conceived have not seen the light.

17 There the wicked cease from tumult, and there the wearied in strength are at rest.

18 And they that were sometime bound *are* together without disquiet, they hear not the voice of the oppressor.

19 The small and great are there, and the servant *is* free from his master.

20 Why is light given to him that is in misery, and life to them, that are in bitterness of soul?

21 That look for death, and it cometh not, as they that dig for a treasure.

22 And they rejoice exceedingly when they have found the grave.

23 To a man whose way is hid, and God hath surrounded him with darkness?

24 Before I eat I sigh: and as overflowing waters, so *is* my roaring:

25 For the fear which I feared, hath come upon me: and that which I was afraid of, hath befallen me.

26 Have I not dissembled? have I not kept silence? have I not been quiet? and indignation is come upon me.

## C H A P. IV.

*Eliphaz charges Job with impatience, and pretends that God never afflicts the innocent.*

**T**HEN Eliphaz the Temanite answered, and said :

2 If we begin to speak to thee, perhaps thou wilt take it ill, but who can withhold the words he hath conceived ?

3 Behold thou hast taught many, and thou hast strengthened the weary hands :

4 Thy words have confirmed them that were staggering, and thou hast strengthened the trembling knees :

5 But now the scourge is come upon thee, and thou faintest. *It* hath touched thee, and thou art troubled.

6 Where is thy fear, thy fortitude, thy patience, and the perfection of thy ways ?

7 Remember I pray thee, who ever perished being innocent ? or when were the just destroyed ?

8 On the contrary I have seen them, that work iniquity, and that sow sorrows, and reap them,

9 Perishing by the blast of God, and consumed by the spirit of his wrath.

10 The roaring of the lion, and the voice of the lions, and the teeth of the whelps of lions are broken :

11 The tiger hath perish-

ed, for want of prey, and the young lions are scattered abroad.

12 Now there was a word spoken to me in private, and my ears by stealth as it were received the veins of its whisper.

13 In the horror of a vision by night, when deep sleep is wont to hold men,

14 Fear seized upon me, and trembling, and all my bones were affrighted :

15 And when a spirit passed before me, the hair of my flesh stood up.

16 There stood one, whose countenance I knew not, an image before my eyes, and I heard the voice as it were of a gentle wind.

17 Saying, Shall man be justified in comparison of God, or shall a man be more pure than his maker ?

18 Behold they that serve him, are not stedfast, and in his Angels he found wickedness :

19 How much more shall they that dwell in houses of clay, who have an earthly foundation, be consumed as with the moth ?

20 From morning till evening they shall be cut down : and because no one understandeth, they shall perish for ever.

21 And they that shall be left, shall be taken away from them : they shall die, and not in wisdom.

## C H A P. V.

*Eliphaz proceeds in his charge, and exhorts Job to acknowledge his sins.*

**C**ALL now if there be any that will answer thee, and turn to some of the saints.

2 Anger indeed killeth the foolish, and envy slayeth the little one.

3 I have seen a fool with a strong root, and I cursed his beauty immediately.

4 His children shall be far from safety, and shall be destroyed in the gate, and there shall be none to deliver them.

5 Whose haruest the hungry shall eat, and the armed man shall take him by violence, and the thirsty shall drink up his riches.

6 Nothing upon earth is done without a cause, and sorrow doth not spring out of the ground.

7 Man is born to labour, and the bird to flie.

8 Wherefore I will pray to the Lord, and address my speech to God:

9 Who doth great things and unsearchable and wonderful things without number:

10 Who giveth rain upon the face of the earth, and watereth all things with waters:

11 Who setteth up the humble on high, and comfort-

eth with health them that mourn:

12 Who bringeth to nought the designs of the malignant, so that their hands cannot accomplish what they had begun:

13 Who catcheth the wise in their craftiness, and disappointeth the counsel of the wicked:

14 They shall meet with darkness in the day, and grope at noon-day as in the night.

15 But he shall save the needy from the sword of their mouth, and the poor from the hand of the violent.

16 And to the needy there shall be hope, but iniquity shall draw in her mouth.

17 Blessed is the man whom God correcteth: refuse not therefore the chastising of the Lord:

18 For he woundeth, and cureth: he striketh, and his hands shall heal.

19 In six troubles he shall deliver thee, and in the seventh evil shall not touch thee.

20 In famine he shall deliver thee from death; and in battle, from the hand of the sword.

21 Thou shalt be hid from the scourge of the tongue: and thou shalt not fear calamity when it cometh.

22 In destruction and famine thou shalt laugh; and shall not be afraid of the beasts of the earth.

23 But thou shalt have a covenant

covenant with the stones of the lands, and the beasts of the earth shall be at peace with thee.

24 And thou shalt know that thy tabernacle is in peace, and visiting thy beauty thou shalt not sin.

25 Thou shalt know also that thy seed shall be multiplied, and thy offspring like the grass of the earth.

26 Thou shalt enter into the grave in abundance, as a heap of wheat is brought in in its season.

27 Behold, this is even so, as we have searched it: and now thou hast heard it consider it thoroughly in thy mind.

#### CHAP. VI.

*Job maintains his innocence, and complains of his friends.*

**B**UT Job answered, and said:

2 O that (a) my sins, whereby I have deserved wrath, and the calamity that I suffer, were weighed in a ballance.

3 As the sand of the sea this would appear heavier, therefore my words are full of sorrow:

4 For the arrows of the Lord are in me, the rage whereof drinketh up my spirit, and the terrors of the Lord war against me.

5 Will the wild ass bray when he hath grass? or will the ox low when he standeth before a full manger?

6 Or can an unfavoury thing be eaten, that is not seasoned with salt? or can a man taste that which when tasted bringeth death?

7 The things which before my soul would not touch, now, through anguish, are my meats.

8 Who will grant that my request may come: and that God may give me what I look for?

9 And that he that hath begun may destroy me, that he may let loose his hand, and cut me off?

10 And that this may be my comfort, that whilst he afflicteth me with sorrow, he may not spare me, and I may not contradict the words of the holy one.

11 For what is my strength, that I can hold out? or what is my end, that I should keep patience.

Chap. VI. (a) Ver. 2. *My sins, &c.* In the Hebrew, *my wrath*. He does not mean to compare his sufferings with his real sins; but with the imaginary crimes which his friends falsely imputed to him: and especially with his *wrath*, or *grief*, expressed in the third chapter, which they so much accused. Though, as he tells them here, it bore no proportion with the greatness of his calamity.

12 My strength is not the strength of stones, nor is my flesh of brass.

13 Behold there is no help for me in myself, and my familiar friends also are departed from me.

14 He that taketh away mercy from his friend, forsaketh the fear of the Lord.

15 My brethren have passed by me, as the torrent that passeth swiftly in the valleys.

16 They that fear the hoary frost, the snow shall fall upon them.

17 At the time when they shall be scattered they shall perish: and after it groweth hot they shall be melted out of their place.

18 The paths of their steps are intangled: they shall walk in vain, and shall perish.

19 Consider the paths of Thema, the ways of Saba, and wait a little while.

20 They are confounded, because I have hoped: they are come also even unto me, and are covered with shame.

21 Now you are come: and now seeing my affliction you are afraid.

22 Did I say: Bring to me, and give me of your substance?

23 Or deliver me from the hand of the enemy, and rescue me out of the hand of the mighty?

24 Teach me, and I will hold my peace: and if I have

been ignorant in any thing, instruct me.

25 Why have you detracted the words of truth, whereas there is none of you that can reprove me?

26 You dress up speeches only to rebuke, and you utter words to the wind.

27 You rush in upon the fatherless, and you endeavour to overthrow your friend.

28 However finish what you have begun: give ear, and see whether I lie.

29 Answer I beseech you without contention: and speaking that which is just, judge ye.

30 And you shall not find iniquity in my tongue, neither shall folly found in my mouth.

## CHAP. VII.

*Job declares the miseries of man's life: and addresses himself to God.*

THE life of man upon earth is a warfare, and his days, are like the days of a hireling.

2 As a servant longeth for the shade, as the hireling looketh for the end of his work.

3 So I also have had empty months and have numbred to myself wearisome nights.

4 If I lie down to sleep, I shall say: When shall I arise? and again I shall look for the evening, and shall be filled with sorrows even till darkness.

5 My flesh is clothed with rottenness and the filth of dust, my skin is withered, and drawn together.

6 My days have passed more swiftly, then the web is cut by the weaver, and are consumed without any hope.

7 Remember that my life is but wind, and my eye shall not return to see good things.

8 Nor shall the sight of man behold me: thy eyes are upon me, and I shall be no more.

9 As a cloud is consumed, and passeth away: so he that shall go down to hell shall not come up.

10 Nor shall he return any more into his house, neither shall his place know him any more.

11 Wherefore I will not spare my mouth, I will speak in the affliction of my spirit: I will talk with the bitterness of my soul.

12 Am I a sea, or a whale, that thou hast enclosed me in a prison.

13 If I say: My bed shall comfort me, and I shall be relieved speaking with myself on my couch:

14 Thou wilt frighten me with dreams and terrify me with visions.

15 So that my soul rather chooseth hanging, and my bones death.

16 I have done with hope I shall now live no longer:

Spare me for my days are nothing.

17 What is a man that thou shouldst magnify him? or why dost thou set thy heart upon him?

18 Thou visitest him early in the morning, and thou provest him suddenly.

19 How long wilt thou not spare me, nor let me alone to swallow down my spittle?

20 I have sinned, what shall I do to thee O keeper of men? why hast thou set me opposite to thee, and I am become burdensome to myself?

21 Why dost thou not remove my sin, and why dost thou not take away my iniquity? Behold now I shall sleep in the dust: and if thou seek me in the morning, I shall not be.

## C H A P. VIII.

*Baldad under pretence of defending the justice of God, accuses Job, and exhorts him to return to God.*

**T**HEN Baldad the Suteite answered and said:

2 How long wilt thou speak these things, and how long shall the words of thy mouth be like a strong wind.

3 Doth God pervert judgment, or doth the almighty overthrow that which is just?

4 Although thy children have sinned against him, and he

he hath left them in the hand of their iniquity.

5 Yet if thou wilt arise early to God, and wilt beseech the Almighty:

6 If thou wilt walk clean and upright, he will presently awake unto thee, and will make the dwelling of thy justice peaceable:

7 In so much, that if thy former things were small, thy latter things would be multiplied exceedingly.

8 For enquire of the former generation, and search diligently into the memory of the fathers.

9 (For we are but of yesterday, and are ignorant that our days upon earth are but a shadow,)

10 And they shall teach thee: they shall speak to thee, and utter words out of their hearts.

11 Can the rush be green without moisture? or a sedge-bush grow without water?

12 When it is yet in flower, and is not plucked up with the hand, it withereth before all herbs.

13 Even so are the ways of all, that forget God, and the hope of the hypocrite shall perish:

14 His folly shall not please him, and his trust shall be like the spiders web.

15 He shall lean upon his house, and it shall not stand:

he shall prop it up and it shall not rise:

16 He seemeth to have moisture before the sun cometh, and at his rising his blossom shall shoot forth.

17 His roots shall be thick upon a heap of stones and among the stones he shall abide.

18 If one swallow him up out of his place, he shall deny him, and shall say I know thee not.

19 For this is the joy of his way, that others may spring again out of the earth.

20 God will not cast away the simple, nor reach out his hand to the evil doer.

21 Until thy mouth be filled with laughter, and thy lips with rejoicing.

22 They that hate thee, shall be clothed with confusion: and the dwelling of the wicked shall not stand.

## CHAP. IX.

*Job acknowledges God's justice: although he often afflicts the innocent.*

AND Job answered and, said:

2 Indeed I know it is so, and that man cannot be justified compared with God.

3 If he will contend with him, he cannot answer him one for a thousand:

4 He is wise in heart, and mighty in strength: who hath resisted

resisted him, and hath had peace?

5 Who hath removed mountains, and they whom he overthrew in his wrath, knew it not.

6 Who shaketh the earth out of her place, and the pillars thereof tremble.

7 Who commandeth the sun, and it riseth not: and shutteth up the stars as it were under a seal:

8 Who alone spreadeth out the heavens, and walketh upon the waves of the sea.

9 Who maketh (a) Arcturus, and Orion, and Hyades, and the inner parts of the south.

10 Who doth things great and incomprehensible, and wonderful, of which there is no number.

11 If he come to me, I shall not see him: if he depart I shall not understand.

12 If he examine on a sudden, who shall answer him? or who can say: Why dost thou so?

13 God, whose wrath no man can resist, and under whom they stoop that bear up the world.

14 What am I then, that I should answer him, and have words with him?

15 I, who although I should have any just thing, would not answer, but would make supplication to my judge.

16 And if he should hear me when I call, I should not believe that he had heard my voice.

17 For he shall crush me in a whirlwind, and multiply my wounds even (b) without cause.

18 He alloweth not my spirit to rest, and he filleth me with bitterness.

19 If strength be demanded, he is most strong: if equity of judgment, no man dare bear witness for me.

20 If I would justify myself, my own mouth shall condemn me: if I would shew myself innocent, he shall prove me wicked.

21 Although I should be simple, even this my soul shall be ignorant of, and I shall be weary of my life.

22 One thing there is that I have spoken, both the innocent and the wicked he consumeth.

23 If he scourge, let him kill at once, and not laugh at the pains of the innocent.

24 The earth is given into the hand of the wicked, he

Chap. IX. (a) Ver. 9. *Arcturus, &c.* These are names of stars or constellations. In Hebrew, Ash, Cefil, and Cimah.

(b) Ver. 17. *Without cause.* That is, without my knowing the cause; or without any crime of mine.

covereth

covereth the face of the judges thereof: and if it be not he, who is it then?

25 My days have been swifter than a post: they have fled away and have not seen good.

26 They have passed by as ships carrying fruits, as an eagle flying to the prey.

27 If I say: I will not speak so: I change my face, and am tormented with sorrow.

28 I feared all my works, knowing that thou didst not spare the offender.

29 But if so also I am wicked why have I laboured in vain?

30 If I be washed as it were with snow-waters, and my hands shall shine never so clean:

31 Yet shall thou plunge me in filth, and my garments shall abhor me.

32 For I shall not answer a man that is like myself: nor one that may be heard with me equally in judgment.

33 There is none that may be able to reprove both, and to put his hand between both.

34 Let him take his rod away from me, and let not his fear terrify me.

35 I will speak, and will not fear him: for I cannot answer while I am in fear.

C H A P. X.

*Job laments his afflictions and begs to be delivered.*

**M**Y soul is weary of my life, I will let go my

speech against myself. I will speak in the bitterness of my soul.

2 I will say to God: Do not condemn me: tell me why thou judgest me so.

3 Doth it seem good to thee that thou shouldst calumniate me, and oppress me, the work of thy own hands, and help the counsel of the wicked?

4 Hast thou eyes of flesh: or, shalt thou see as man seeth?

5 Are thy days as the days of man, and are thy years as the times of men:

6 That thou shouldst enquire after my iniquity, and search after my sin?

7 And shouldst know that I have done no wicked thing, whereas there is no man that can deliver out of thy hand.

8 Thy hands have made me, and fashioned me wholly round about, and dost thou thus cast me down headlong on a sudden?

9 Remember I beseech thee that thou hast made me as the clay, and thou wilt bring me into dust again.

10 Hast thou not milked me as milk, and curdled me like cheese?

11 Thou hast clothed me with skin and flesh: thou hast put me together with bones and sinews.

12 Thou hast granted me life and mercy, and thy visitation hath preserved my spirit,

B 2

13 Although

13 Although thou conceal these things in thy heart, yet I know that thou remembreſt all things.

14 If I have ſinned and thou haſt ſpared me for an hour: why doſt thou not ſuffer me to be clean from my iniquity?

15 And if I be wicked, wo unto me: and if juſt, I ſhall not liſt up my head, being filled with affliction and miſery.

16 And for pride thou wilt take me as a lioness, and returning thou tormenteſt me wonderfully.

17 Thou reneweſt thy witneſſes againſt me, and multiplieſt thy wrath upon me, and pains war againſt me.

18 Why diſt thou bring me forth out of the womb? O that I had been conſumed that eye might not ſee me!

19 I ſhould have been as if I had not been, carried from the womb to the grave.

20 Shall not the ſewneſs of my days be ended ſhortly? ſuffer me therefore, that I may lament my ſorrow a little:

21 Before I go, and return no more, to a land that is dark and covered with the miſt of death:

22 A land of miſery and darkneſs, where the ſhadow of death, and no order, but everlaſting horror dwelleth.

## CHAP. XI.

*Sopbar reproveth Job, for juſtifying himſelf, and inviteth him to repentance.*

**T**HEN Sophar the Naamathite answered, and ſaid:

2 Shall not he that ſpeaketh much, hear alſo? or ſhall a man full of talk be juſtified?

3 Shall men hold their peace to thee only? and when thou haſt mocked others, ſhall no man confute thee?

4 For thou haſt ſaid: My word is pure, and I am clean in thy ſight.

5 And I wiſh that God would ſpeak with thee, and would open his lips to thee,

6 That he might ſhew thee the ſecrets of wiſdom, and that his law is manifold, and thou mighteſt underſtand that he exacteth much leſs of thee, than thy iniquity deſerveth.

7 Peradventure thou wilt comprehend the ſteps of God, and wilt find out the Almighty perfectly?

8 He is higher than heaven, and what wilt thou do: he is deeper than hell, and how wilt thou know?

9 The meaſure of him is longer than the earth, and broader than the ſea.

10 If he ſhall over-turn all things, or ſhall preſs them together, who ſhall contradict him?

11 For he knoweth the vanity of men, and when he seeth iniquity, doth he not consider it?

12 A vain man is lifted up into pride, and thinketh himself born free like a wild asses colt.

13 But thou hast hardened thy heart, and hast spread thy hands to him.

14 If thou wilt put away from thee the iniquity that is in thy hand, and let not injustice remain in thy tabernacle:

15 Then mayst thou lift up thy face without spot, and thou shalt be stedfast, and shalt not fear.

16 Thou shalt also forget *thy* misery, and remember it only as waters that are passed away.

17 And brightness like that of the noon-day, shall arise to thee at evening: and when thou shalt think thyself consumed, thou shalt rise as the day-star.

18 And thou shalt have confidence, hope being set before thee, and being buried thou shalt sleep secure.

19 Thou shalt rest, and there shall be none to make thee afraid: and many shall intreat thy face.

20 But the eyes of the wicked shall decay, and the way to escape shall fail them, and their hope the abomination of the soul.

## C H A P. XII.

*Job's reply to Sopbar. He extols God's power and wisdom.*

**T**HEN Job answered, and said:

2 Are you then men alone, and shall wisdom die with you?

3 I also have a heart as well as you: for who is ignorant of these things, which you know?

4 He that is mocked by his friend as I *am*, shall call upon God and he will hear him: for the simplicity of the just man is laughed to scorn.

5 The lamp despised in the thoughts of the rich, is ready for the time appointed.

6 The tabernacles of robbers abound, and they provoke God boldly, whereas it is he that hath given all into their hands:

7 But ask now the beasts, and they shall teach thee: and the birds of the air and they shall tell thee.

8 Speak to the earth, and it shall answer thee: and the fishes of the sea shall tell.

9 Who is ignorant that the hand of the Lord hath made all these things?

10 In whose hand is the soul of every living thing, and the spirit of all flesh of man.

11 Doth not the ear discern

cern words, and the palate of him that eateth, the taste.

12 In the ancient is wisdom, and in length of days prudence.

13 With him is wisdom and strength; he hath counsel and understanding.

14 If he pull down, there is no man that can build up: if he shut up a man, there is none that can open.

15 If he withhold the waters, all things shall be dried up: and if he send them out, they shall overturn the earth.

16 With him is strength and wisdom: he knoweth both the deceiver, and him that is deceived.

17 He bringeth counsellors to a foolish end, and judges to insensibility.

18 He looseth the belt of kings, and girdeth their loins with a cord.

19 He leadeth away priests without glory, and overthroweth nobles.

20 He changeth the speech of the true speakers; and taketh away the doctrine of the aged.

21 He poureth contempt upon princes, and relieveth them that were oppressed.

22 He discovereth deep things out of darkness, and bringeth up to light the shadow of death.

23 He multiplieth nations, and destroyeth them, and re-

storeth them again after they were overthrown.

24 He changeth the heart of the princes of the people of the earth, and deceiveth them, so that they walk in vain where there is no way.

25 They shall grope as in the dark, and not in the light, and he shall make them stagger like men that are drunk.

### C H A P. XIII.

*Job persists in maintaining his innocence: and reproves his friends.*

**B**EHOLD my eye hath seen all these things, and my ear hath heard them, and I have understood them all.

2 According to your knowledge I also know: neither am I inferior to you.

3 But yet I will speak to the Almighty, and I desire to reason with God.

4 Having first shewed that you are forgers of lies, and maintainers of perverse opinions.

5 And I wish you would hold your peace, that you might be thought to be wise men.

6 Hear ye therefore my reproof, and attend to the judgment of my lips.

7 Hath God any need of your lie, that you should speak deceitfully for him?

8 Do you accept his person, and do you endeavour to judge for God?

9 Or shall *this* please him, from whom nothing can be concealed? or shall he be deceived as a man, with your deceitful dealings?

10 He shall reprove you, because in secret you accept his person.

11 As soon as he shall move himself, he shall trouble you: and his dread shall fall upon you.

12 Your remembrance shall be compared to ashes, and your necks shall be brought to clay.

13 Hold your peace a little while, that I may speak, whatsoever my mind shall suggest to me.

14 Why do I tear my flesh with my teeth, and carry my soul in my hands?

15 Although he should kill me, I will trust in him: but yet I will reprove my ways in his sight.

16 And he shall be my saviour: for no hypocrite shall come before his presence.

17 Hear ye my speech, and receive with your ears hidden truths.

18 If I shall be judged, I know that I shall be found just.

19 Who is he that will plead against me? let him come: why am I consumed holding my peace?

20 *Only* do not two things to me, and then I will not hide myself from thy face:

21 Withdraw thy hand far from me, and let not thy dread terrify me.

22 Call me, and I will answer thee: or else I will speak, and do thou answer me.

23 How many are my iniquities and sins, make me know my crimes and offences.

24 Why hidest thou thy face, and thinkest me thy enemy?

25 Against a leaf, that is carried away with the wind, thou shewest thy power, and thou pursuest a dry straw.

26 For thou writest bitter things against me, and wilt consume me for the sins of my youth.

27 Thou hast put my feet in the stocks, and hast observed all my paths, and hast considered the steps of my feet.

28 Who am to be consumed as rottenness, and as a garment, that is moth-eaten.

#### C H A P. XIV.

*Job declares the shortness of man's days: and professes his belief of a resurrection.*

**M**AN born of a woman, living for short time, is filled with many miseries.

2 Who cometh forth like a flower, and is destroyed, and fleeth as a shadow, and never continueth in the same state.

3 And dost thou think it meet to open thy eyes upon such an one, and to bring him into judgment with thee?

4 What

4 Who can make him clean that is conceived of unclean seed? is it not thou who only art?

5 The days of man are short, and the number of his months is with thee: thou hast appointed his bounds which cannot be passed.

6 Depart a little from him, that he may rest, until his wished for day come, as that of the hireling.

7 A tree hath hope: if it be cut, it groweth green again, and the boughs thereof sprout.

8 If its root be old in the earth, and its stock be dead in the dust.

9 At the scent of water it shall spring, and bring forth leaves, as when it was first planted.

10 But man when he shall be dead, and stripped and consumed, I pray you where is he?

11 As if the waters should depart out of the sea, and an emptied river should be dried up.

12 So man when he is fallen asleep shall not rise again, till the heavens be broken, he shall not awake, nor rise up out of his sleep.

13 Who will grant me this, that thou mayst protect me

(a) in hell, and hide me, till thy wrath pass, and appoint me a time, when thou wilt remember me?

14 Shall man that is dead, thinkest thou, live again? all the days, in which I am now in warfare, I expect until my change come.

15 Thou shalt call me, and I will answer thee: to the work of thy hands thou shalt reach out thy right hand.

16 Thou indeed hast numbered my steps, but spare my sins.

17 Thou hast sealed up my offences as it were in a bag, but hast cured my iniquity.

18 A mountain falling cometh to nought, and a rock is removed out of its place.

19 Waters wear away the stones, and with washing the ground by little and little is washed away: so in like manner thou shalt destroy man.

20 Thou hast strengthened him for a little while that he may pass away for ever: thou shalt change his face, and shalt send him away.

21 Whether his children come to honour or dishonour, he shall not understand.

22 But yet his flesh, while he shall live, shall have pain, and his soul shall mourn over him.

Chap. XIV. (a) Ver. 13. of the dead; and in the place

*In hell.* That is, in the state where the souls are kept waiting for their redeemer.

## C H A P. XV.

*Eliphaz returns to the charge against Job, and describes the wretched state of the wicked.*

**A**ND Eliphaz the Themanite answered, and said :

2 Will a wise man answer as if he were speaking in the wind, and fill his stomach with burning heat?

3 Thou reprovest him by words, that is not equal to thee, and thou speakest that which is not good for thee.

4 As much as is in thee, thou hast made void fear, and hast taken away prayers from before God.

5 For thy iniquity hath taught thy mouth, and thou imitatest the tongue of blasphemers.

6 Thy own mouth shall condemn thee, and not I : and thy own lips shall answer thee.

7 Art thou the first man that was born, or wast thou made before the hills?

8 Hast thou heard God's counsel, and shall his wisdom be inferior to thee?

9 What knowest thou that we are ignorant of? what dost thou understand that we know not?

10 There are with us also aged and ancient men, much elder than thy fathers.

11 Is it a great matter that

God should comfort thee? but thy wicked words hinder this.

12 Why doth thy heart elevate thee, and why dost thou stare with thy eyes, as if thou wert thinking great things?

13 Why doth thy spirit swell against God, to utter such words out of thy mouth.

14 What is man, that he should be without spot, and he that is born of a woman, that he should appear just?

15 Behold among his saints none is unchangeable, and the heavens are not pure in his sight.

16 How much more is man abominable, and unprofitable, who drinketh iniquity like water?

17 I will shew thee, hear me : and I will tell thee what I have seen.

18 Wise men confess and hide not *what they have from* their fathers.

19 To whom alone the earth was given, and no stranger hath passed among them.

20 The wicked man is proud all his days, and the number of the years of his tyranny is uncertain.

21 The sound of dread is always in his ears : and when there is peace, he always suspecteth treason.

22 He believeth not that he may return from darkness to light, looking round about for the sword on every side.

23 When

23 When he moveth himself to seek bread, he knoweth that the day of darkness is ready at his hand.

24 Tribulation shall terrify him, and distress shall surround him, as a king that is prepared for the battle.

25 For he hath stretched out his hand against God, and hath strengthened himself against the Almighty.

26 He hath run against him with his neck raised up, and is armed with a fat neck.

27 Fatness hath covered his face, and the fat hangeth down on his sides.

28 He hath dwelt in desolate cities, and in desert houses, that are reduced into heaps.

29 He shall not be enriched, neither shall his substance continue, neither shall he push his root in the earth.

30 He shall not depart out of darkness: the flame shall dry up his branches, and he shall be taken away by the breath of his own mouth.

31 He shall not believe, being vainly deceived by error, that he may be redeemed with any price.

32 Before his days be full, he shall perish: and his hands shall wither away,

33 He shall be blasted as a vine, when its grapes are in the first flower, and as an olive-tree that casteth its flower.

34 For the congregation of

the hypocrite is barren, and fire shall devour their tabernacles; who love to take bribes.

35 He hath conceived sorrow, and hath brought forth iniquity, and his womb prepareth deceits.

#### CHAP. XVI.

*Job expostulates with his friends: and appeals to the judgment of God.*

**T**HEN Job answered, and said:

2 I have often heard such things as these: You are all troublesome comforters.

3 Shall windy words have no end? or is it any trouble to thee to speak?

4 I also could speak like you: and would God your soul were for my soul.

5 I would comfort you also with words, and would wag my head over you.

6 I would strengthen you with my mouth, and would move my lips, as sparing you.

7 But what shall I do? If I speak, my pain will not rest: and if I hold my peace, it will not depart from me.

8 But now my sorrow hath oppressed me, and all my limbs are brought to nothing.

9 My wrinkles bear witness against me, and a false speaker riseth up against my face contradicting me.

10 He hath gathered together his fury against me, and threatening me he hath gnashed

gnashed with his teeth upon me: my enemy hath beheld me with terrible eyes.

11 They have opened their mouths upon me, and reproaching me they have struck me on the cheek, they are filled with my pains.

12 God hath shut me up with the unjust man, and hath delivered me into the hands of the wicked.

13 I that was formerly so wealthy, am all on a sudden broken to pieces: he hath taken me by my neck, he hath broken me, and hath set me up to be his mark.

14 He hath compassed me round about with his lances, he hath wounded my loins, he hath not spared, and hath poured out my bowels on the earth.

15 He hath torn me with wound upon wound, he hath rushed in upon me like a giant.

16 I have sewed sack cloth upon my skin, and have covered my flesh with ashes.

17 My face is swoln with weeping, and my eye-lids are dim.

18 These things have I suffered without the iniquity of my hand, when I offered pure prayers to God.

19 O earth cover not thou my blood, neither let my cry find a hiding place in thee.

20 For behold my witness is in heaven, and he that knoweth my conscience is on high.

21 My friends are full of words: my eye poureth out tears to God.

22 And O that a man might so be judged with God, as the son of man is judged with his companion.

23 For behold short years pass away, and I am walking in a path, by which I shall not return.

## CHAP. XVII.

*Job's hope in God: he expects rest in death.*

**M**Y spirit shall be wasted, my days shall be shortened, and only the grave remaineth for me.

2 I have (a) not sinned, and my eye abideth in bitterness.

3 Deliver me O Lord, and set me beside thee, and let any man's hand fight against me.

4 Thou hast set their heart far from understanding, therefore they shall not be exalted.

5 He promiseth a prey to his companions, and the eyes of his children shall fail.

6 He hath made me as it were a by-word of the people, and I am an example before them.

7 My eye is dim through

Chap. XVII. (a) Ver. 3. *Not sinned.* That is, I am not guilty of such sins as they charge me with.

indignation,

indignation, and my limbs are brought as it were to nothing.

8 The just shall be astonished at this, and the innocent shall be raised up against the hypocrite.

9 And the just man shall hold on his way, and he that hath clean hands shall be stronger and stronger.

10 Wherefore be you all converted, and come, and I shall not find among you any wise man.

11 My days have passed away, my thoughts are dissipated, tormenting my heart :

12 They have turned night into day, and after darkness I hope for light again.

13 If I wait (b) hell is my house, and I have made my bed in darkness.

14 I have said to rottenness : Thou art my father, to worms, you are my mother, and my sister.

15 Where is now then my expectation, and who considereth my patience?

16 All that I have shall go down into the (c) deepest pit : thinkest thou that there at least I shall have rest?

### CHAP. XVIII.

*Baldad again reproves Job : and describes the miseries of the wicked.*

**T**HEN Baldad the Suhite answered, and said :

2 How long will ye throw out words ? understand first, and so let us speak.

3 Why are we reputed as beasts, and counted vile before you?

4 Thou that destroyest thy soul in thy fury, shall the earth be forsaken for thee, and shall rocks be removed out of their place?

5 Shall not the light of the wicked be extinguished, and the flame of his fire not shine?

6 The light shall be dark in his tabernacle, and the lamp that is over him, shall be put out.

7 The step of his strength shall be straitened, and his own counsel shall cast him down headlong.

8 For he hath thrust his feet into a net, and walketh in its meshes.

9 The sole of his foot shall be held in a snare, and thirst shall burn against him.

10 A gin is hid for him in the earth, and his trap up on the path.

11 Fears shall terrify him on every side, and shall entangle his feet.

12 Let his strength be wasted with famine, and let hunger invade his ribs.

13 Let it devour the beauty of his skin, let the first-born death consume his arms.

14 Let his confidence be

(b) Ver. 13. *Hell*. Seol. The region of the dead.

(c) Ver. 16. *Deepest pit*. Litterally *hell*.

rooted out of his tabernacle, and let destruction tread upon him like a king.

15 Let the companions of him, that is not, dwell in his tabernacle, let brimstone be sprinkled in his tent.

16 Let his roots be dried up beneath, and his harvest destroyed above.

17 Let the memory of him perish from the earth, and let not his name be renowned in the streets.

18 He shall drive him out of light into darkness, and shall remove him out of the world.

19 His seed shall not subsist, nor his offspring among his people, nor any remnants in his country.

20 They that come after him shall be astonished at his day, and horror shall fall upon them that went before.

21 These then are the tabernacles of the wicked, and this the place of him that knoweth not God.

## CHAP. XIX.

*Job complains of the cruelty of his friends: he describes his own sufferings: and his belief of a future reurrection.*

**T**HEN Job answered, and said:

2 How long do you afflict my soul, and break me in pieces with words?

3 Behold, these ten times you confound me, and are not ashamed to oppress me.

4 For if I have been ignorant, my ignorance shall be with me.

5 But you set yourselves up against me, and reprove me with my reproaches.

6 At least now understand, that God hath not afflicted me (a) by a just judgment, and compassed me with his scourges.

7 Behold I shall cry suffering violence, and no one will hear: I shall cry aloud, and there is none to judge.

8 He hath hedged in my path round about, and I cannot pass, and in my way he hath set darkness.

9 He hath stript me of my glory, and hath taken the crown from my head.

10 He hath destroyed me on every side, and I am lost, and he hath taken away my hope, as from a tree that is plucked up.

11 His wrath is kindled against me, and he hath counted me as his enemy.

12 His troops have come together, and have made them-

Chap. XIX. (a) Ver. 6. *By a just judgment.* That is, these afflictions, which God hath sent, are not sent me by way of a just judgment, for the crimes you falsely charge me with: but for other reasons, best known to the divine wisdom.

selves a way by me, and have besieged my tabernacle round about.

13 He hath put my brethren far from me, and my acquaintance like strangers have departed from me.

14 My kinsmen have forsaken me, and they that knew me have forgotten me.

15 They that dwell in my house, and my maid-servants have counted me as a stranger, and I have been like an alien in their eyes.

16 I called my servant, and he gave me no answer, I entreated him with my own mouth.

17 My wife hath abhorred my breath, and I entreated the children of my womb.

18 Even fools despised me, and when I was gone from them, they spoke against me.

19 They that were some time my counsellors have abhorred me: and he whom I loved most, is turned against me.

20 The flesh being consumed my bone hath cleaved to my skin, and nothing but lips are left about my teeth.

21 Have pity on me, have pity on me, at least you my friends, because the hand of the Lord hath touched me.

22 Why do you persecute me as God, and glut yourselves with my flesh?

23 Who will grant me that my words may be writ-

ten? who will grant me that they may be marked down in a book,

24 With an iron pen, and in a plate of lead, or else be graven with an instrument in flint-stone?

25 For I know that my Redeemer liveth, and in the last day I shall rise out of the earth.

26 And I shall be clothed again with my skin, and in my flesh I shall see my God.

27 Whom I myself shall see, and my eyes shall behold, and not another: this my hope is laid up in my bosom.

28 Why then do you say now: Let us persecute him, and let us find occasion of word against him?

29 Flee then from the face of the sword, for the sword is the revenger of iniquities: and know ye that there is a judgment.

## CHAP. XX.

*Sopbar declares the shortness of the prosperity of the wicked: and their sudden downfall.*

**T**HEN Sopbar the Namathite answered, and said:

2 Therefore various thoughts succeed one another in me, and my mind is hurried away to different things.

3 The doctrine with which thou reprovest me, I will hear, and

and the spirit of my understanding shall answer for me.

4 This I know from the beginning, since man was placed upon the earth,

5 That the praise of the wicked is short, and the joy of the hypocrite but for a moment:

6 If his pride mount up even to heaven, and his head touch the clouds:

7 In the end he shall be destroyed like a dunghil, and they that had seen him, shall say: Where is he?

8 As a dream that fleeth away he shall not be found, he shall pass as a vision of the night:

9 The eyes that had seen him, shall see him no more, neither shall his place any more behold him.

10 His children shall be oppressed with want, and his hands shall render to him his sorrow.

11 His bones shall be filled with the vices of his youth, and they shall sleep with him in the dust.

12 For when evil shall be sweet in his mouth, he will hide it under his tongue.

13 He will spare it, and not leave it, and will hide it in his throat.

14 His bread in his belly shall be turned into the gall of asps within him.

15 The riches which he hath swallowed, he shall vo-

mit up, and God shall draw them out of his belly.

16 He shall suck the head of asps, and the viper's tongue shall kill him.

17 (Let him not see the streams of the river, the brooks of honey, and of butter.)

18 He shall be punished for all that he did, and yet shall not be consumed: according to the multitude of his devices so also shall he suffer.

19 Because he broke in and stript the poor: he hath violently taken away a house, which he did not build.

20 And yet his belly was not filled: and when he hath the things he coveted, he shall not be able to possess them.

21 There was nothing left of his meat, and therefore nothing shall continue of his goods:

22 When he shall be filled, he shall be straitened, he shall burn, and every sorrow shall fall upon him.

23 May his belly be filled, that God may send forth the wrath of his indignation upon him, and rain down his war upon him,

24 He shall flee from weapons of iron, and shall fall upon a bow of brass.

25 The sword is drawn out, and cometh forth from its scabbard, and glittereth in his bitterness: the terrible ones shall go and come upon him.

26 All darkness is hid in his secret places: a fire that is not kindled shall devour him, he shall be afflicted when left in his tabernacle.

27 The heavens shall reveal his iniquity, and the earth shall rise up against him.

28 The offspring of his house shall be exposed, he shall be pulled down in the day of God's wrath.

29 This is the portion of a wicked man from God, and the inheritance of his doings from the Lord.

### C H A P. XXI.

*Job shews that the wicked often prosper in this world, even to the end of their life: but that their judgment is in another world.*

**T**HEN Job answered, and said:

2 Hear I beseech you my words, and do penance.

3 Suffer me, and I will speak, and after, if you please, laugh at my words.

4 Is my debate against man, that I should not have just reason to be troubled?

5 Harken to me, and be astonished, and lay your finger on your mouth.

6 As for me, when I remember, I am afraid, and trembling taketh hold on my flesh.

7 Why then do the wicked live, *why* are they advanced, and strengthened with riches?

8 Their seed continueth before them, a multitude of kinsmen, and of children's children in their sight.

9 Their houses are secure and peaceable, and the rod of God is not upon them.

10 Their cattle have conceived, and failed not: their cow hath calved, and is not deprived of her fruit.

11 Their little ones go out like a flock, and their children dance and play.

12 They take the timbrel, and the harp, and rejoice at the sound of the organ.

13 They spend their days in wealth, and in a moment they go down to hell.

14 Who have said to God: Depart from us, we desire not the knowledge of thy ways.

15 Who is the Almighty, that we should serve him? and what doth it profit us if we pray to him?

16 Yet because their good things are not in their hand, may the counsel of the wicked be far from me.

17 How often shall the lamp of the wicked be put out, and a deluge come upon them, and he shall distribute the sorrows of his wrath?

18 They shall be as chaff before the face of the wind, and as ashes, which the whirlwind scattereth.

19 God shall lay up the sorrow of the father for his children: and when he shall repay

repay it, then shall he know.

20 His eyes shall see his own destruction, and he shall drink of the wrath of the Almighty.

21 For what is it to him what befalleth his house after him: and if the number of his months be diminished by one half?

22 Shall any one teach God knowledge, who judgeth those that are high.

23 One man dieth strong and hail, rich and happy.

24 His bowels are full of fat, and his bones are moistened with marrow.

25 But another dieth in bitterness of soul without any riches:

26 And yet they shall sleep together in the dust, and worms shall cover them.

27 Surely I know your thoughts, and your unjust judgments against me.

28 For you say: Where is the house of the prince? and where are the dwelling-places of the wicked?

29 Ask any one of them that go by the way, and you shall perceive that he knoweth these same things.

30 Because the wicked man is reserved to the day of destruction, and he shall be brought to the day of wrath.

31 Who shall reprove his way to his face? and who shall repay him what he hath done?

32 He shall be brought to the graves, and shall watch in the heap of the dead.

33 He hath been (a) acceptable to the gravel of Cocytus, and he shall draw every man after him, and there are innumerable before him.

34 How then do ye comfort me in vain, whereas your answer is shewed to be repugnant to truth?

#### C H A P. XXII.

*Eliphaz falsely imputes many crimes to Job: but promises him prosperity if he will repent.*

**T**HEN Eliphaz the Themanite answered, and said:

2 Can man be compared with God, even though he were of perfect knowledge?

3 What doth it profit God if thou be just? or what doth

Chap. XXI. (a) Ver. 33. *Acceptable to the gravel of Cocytus.* The Hebrew word, which St. Jerome has here rendered by the name *Cocytus* (which the poets represent as a river in hell) signifies a *valley* or a *torrent*: and in this place, is taken for the low region of death, and hell: which willingly, as it were, receives the wicked at their death: who are ushered in by innumerable others that have gone before them; and are followed by multitudes above number.

thou give him if thy way be unspotted.

4 Shall he reprove thee for fear, and come with thee into judgment:

5 And not for thy manifold wickedness, and thy infinite iniquities?

6 For thou hast taken away the pledge of thy brethren without cause, and stript the naked of their clothing.

7 Thou hast not given water to the weary, thou hast withdrawn bread from the hungry.

8 In the strength of thy arm thou didst possess the land, and being the most mighty thou holdest it.

9 Thou hast sent widows away empty, and the arms of the fatherless thou hast broken in pieces.

10 Therefore art thou surrounded with snares, and sudden fear troubleth thee.

11 And didst thou think that thou shouldst not see darkness, and that thou shouldst not be covered with the violence of overflowing waters?

12 Dost not thou think that God is higher than heaven, and is elevated above the height of the stars?

13 And thou sayst: What doth God know? and he judgeth as it were through a mist.

14 The clouds are his covert, and he doth not consider our things, and he walk-

eth about the poles of heaven.

15 Dost thou desire to keep the path of former ages, which wicked men have trodden?

16 Who were taken away before their time, and a flood hath overthrown their foundation:

17 Who said to God: Depart from us: and looked upon the Almighty as if he could do nothing:

18 Whereas he had filled their houses with good things: whose way of thinking be far from me.

19 The just shall see, and shall rejoice, and the innocent shall laugh them to scorn.

20 Is not their exaltation cut down, and hath not fire devoured the remnants of them?

21 Submit thyself then to him, and be at peace: and thereby thou shalt have the best fruits.

22 Receive the law of his mouth, and lay up his words in thy heart.

23 If thou wilt return to the Almighty, thou shalt be built up, and shalt put away iniquity far from thy tabernacle.

24 He shall give for earth flint, and for flint torrents of gold.

25 And the Almighty shall be against thy enemies, and silver shall be heaped together for thee.

26 Then

26 Then shalt thou abound in delights in the Almighty, and shalt lift up thy face to God.

27 Thou shalt pray to him, and he will hear thee, and thou shalt pay thy vows.

28 Thou shalt decree a thing, and it shall come to thee, and light shall shine in thy ways.

29 For he that hath been humbled, shall be in glory: and he that shall bow down his eyes, he shall be saved.

30 The innocent shall be saved, and he shall be saved by the cleanness of his hands.

### CHAP. XXIII.

*Job wishes to be tried at God's tribunal.*

**T**HEN Job answered, and said:

2 Now also my words are in bitterness, and the hand of my scourge is more grievous than my mourning.

3 Who will grant me that I might know and find him, and come even to his throne?

4 I would set judgment before him, and would fill my mouth with complaints.

5 That I might know the words, that he would answer me, and understand what he would say to me.

6 I would not that he should contend with me with much strength, nor overwhelm me with the weight of his greatness.

7 Let him propose equity against me, and let my judgment come to victory.

8 But if I go to the east, he appeareth not: if to the west, I shall not understand him.

9 If to the left hand, what shall I do? I shall not take hold on him: if I turn myself to the right hand, I shall not see him.

10 But he knoweth my way, and has tried me as gold that passeth through the fire:

11 My foot hath followed his steps, I have kept his way, and have not declined from it.

12 I have not departed from the commandments of his lips, and the words of his mouth I have hid in my bosom.

13 For he is alone, and no man can turn away his thought: and whatsoever his soul hath desired, that hath he done.

14 And when he shall have fulfilled his will in me, many other like things are also at hand with him.

15 And therefore I am troubled at his presence, and when I consider him I am made pensive with fear.

16 God hath softened my heart, and the Almighty hath troubled me.

17 For I have not perished because of the darkness that hangs over me, neither hath the mist covered my face.

### CHAP.

## C H A P. XXIV.

*God's providence often suffers the wicked to go on a long time in their sins : but punisheth them in another life.*

**T**IMES are not hid from the Almighty : but they that know him, know not his days.

2 Some have removed landmarks, have taken away flocks by force, and fed them.

3 They have driven away the ass of the fatherless, and have taken away the widows ox for a pledge.

4 They have overturned the way of the poor, and have oppressed together the meek of the earth.

5 Others like wild asses in the desert go forth to their work : by watching for a prey, they get bread for their children.

6 They reap the field that is not their own, and gather the vintage of his vineyard, whom by violence they have oppressed.

7 They send men away naked, taking away their clothes, who have no covering in the cold.

8 Who are wet with the showers of the mountains, and having no covering embrace the stones.

9 They have violently robbed the fatherless, and

stript the poor common people.

10 From the naked and them that go without clothing, and from the hungry they have taken away the ears of corn.

11 They have taken their rest at noon among the stores of them, who after having trodden the wine-presses suffer thirst.

12 Out of the cities they have made men to groan, and the soul of the wounded hath cried out, and God doth not suffer it to pass unrevenge'd :

13 They have been rebellious to the light, they have not known his ways, neither have they returned by his paths.

14 The murderer riseth at the very break of day, he killeth the needy, and the poor man : but in the night he will be as a thief.

15 The eye of the adulterer observeth darkness, saying: No eye shall see me: and he will cover his face.

16 He diggeth through houses in the dark, as in the day they had appointed for themselves, and they have not known the light.

17 If the morning suddenly appear, it is to them the shadow of death : and they walk in darkness as if it were in light.

18 (a) He

18 (a) He is light upon the face of the water : cursed be his portion on the earth, let him not walk (b) by the way of the vineyards.

19 Let him pass from the snow waters to excessive heat, and his sin even to hell.

20 Let mercy forget him : may worms be his sweetness : let him be remembered no more, but be broken in pieces as an unfruitful tree.

21 For he hath (c) fed the barren, that beareth not, and to the widow he hath done no good.

22 He hath pulled down the strong by his might : and when he standeth up, he shall not trust to his life.

23 God hath given him place for penance, and he abuseth it unto pride : but his eyes are upon his ways.

24 They are lifted up for a little while, and shall not stand, and shall be brought down as all other things, and shall be taken away, and as the tops of the ears of corn they shall be broken.

25 And if it be not so, who can convince me that I have lied, and set my words before God ?

#### C H A P. XXV.

*Badad represents the justice of God, before whom no man can be justified.*

**T**HEN Baldad the Shuhite answered, and said :

2 Power and terror are with him, who maketh peace in his high places.

3 Is there any numbering of his soldiers ? and upon whom shall not his light arise ?

4 Can man be justified compared with God, or he that is born of a woman appear clean ?

5 Behold even the moon doth not shine, and the stars are not pure in his sight.

6 How much less man that is rottenness, and the son of man who is a worm ?

#### C H A P. XXVI.

*Job declares his sentiments of the wisdom and power of God.*

**T**HEN Job answered, and said :

Chap. XXIV. (a) Ver. 18. *He is light, &c.* That is, the adulterer, that he may not be perceived and discovered, steps as nimbly and as light, as if he were walking upon the waters. Or the sense is : he is as light, that is, as swift and nimble as the running waters.

(b) Ibidem. *By the way of the vineyards.* That is, by the way where he may meet with fruit and blessings.

(c) Ver. 21. *Fed the barren.* That is, the harlot. Or else, *he hath fed*, that is, he hath fed upon the barren ; that is, the poor and desolate.

2 Whose helper art thou ? is it of him that is weak ? and dost thou hold up the arm of him, that has no strength ?

3 To whom hast thou given counsel ? perhaps to him, that hath no wisdom, and thou hast shewed thy very great prudence.

4 Whom hast thou desired to teach ? was it not him that made life ?

5 Behold the giants groan under the waters, and they that dwell with them.

6 Hell is naked before him, and there is no covering for destruction.

7 He stretcheth out the north over the empty space, and hangeth the earth upon nothing.

8 He bindeth up the waters in his clouds, so that they break not out and fall down together.

9 He withholdeth the face of his throne, and spreadeth his cloud over it.

10 He hath set bounds about the waters, till light and darkness come to an end.

11 The pillars of heaven tremble, and dread at his beck.

12 By his power the seas are suddenly gathered together, and his wisdom has struck the proud one.

13 His Spirit has adorned the heavens, and his artful hand hath brought forth the winding serpent.

14 Lo, these things are

said in part of his ways : and seeing we have heard scarce a little drop of his word, who shall be able to behold the thunder of his greatness ?

### C H A P. XXVII.

*Job persists in asserting his own innocence, and that hypocrites will be punished in the end.*

J O B also added, taking up his parable, and said :

2 As God liveth, who hath taken away my judgment, and the Almighty, who hath brought my soul to bitterness.

3 As long as breath remaineth in me, and the Spirit of God in my nostrils,

4 My lips shall not speak iniquity, neither shall my tongue contrive lying.

5 God forbid that I should judge you to be just : till I die, I will not depart from my innocence.

6 My justification, which I have begun to hold, I will not forsake : for my heart doth not reprehend me in all my life.

7 Let my enemy be as the ungodly, and my adversary as the wicked one.

8 For what is the hope of the hypocrite if through covetousness he take by violence, and God deliver not his soul ?

9 Will God hear his cry, when distress shall come upon him ?

10 Or can he delight himself in the Almighty, and call upon God at all times?

11 I will teach you by the hand of God, what the Almighty hath, and I will not conceal it.

12 Behold you all know it, and why do you speak vain things without cause.

13 This is the portion of a wicked man with God, and the inheritance of the violent, which they shall receive of the Almighty.

14 If his sons be multiplied, they shall be for the sword, and his grandsons shall not be filled with bread.

15 They that shall remain of him, shall be buried in death, and his widows shall not weep.

16 If he shall heap together silver as earth, and prepare raiment as clay:

17 He shall prepare indeed, but the just man shall be clothed with it: and the innocent shall divide the silver.

18 He hath built his house as a moth, and as a keeper he hath made a booth.

19 The rich man when he shall sleep shall take away nothing with him: he shall open his eyes, and find nothing.

20 Poverty like water shall take hold on him, a tempest shall oppress him in the night:

21 A burning wind shall take him up, and carry him

away, and as a whirl-wind shall snatch him from his place.

22 And he shall cast upon him, and shall not spare: out of his hand he would willingly flee.

23 He shall clasp his hands upon him, and shall hiss at him, beholding his place.

## CHAP. XXVIII.

*Man's industry searcheth out many things: true wisdom is taught by God alone.*

**S**ILVER hath beginnings of its veins, and gold hath a place, wherein it is melted.

2 Iron is taken out of the earth, and stone melted with heat, is turned into bras.

3 He hath set a time for darkness, and the end of all things he considereth, the stone also that is in the dark, and the shadow of death.

4 The flood divideth from the people that are on their journey, those whom the foot of the needy man hath forgotten, and who cannot be come at.

5 The land, out of which bread grew in its place, hath been overturned with fire.

6 The stones of it are the place of sapphires, and the clods of it are gold.

7 The bird hath not known the path, neither hath the eye of the vulture beheld it.

8 The children of the merchants

chants have not trodden it, neither hath the lions passed by it.

9 He hath stretched forth his hand to the flint, he hath overturned mountains from the roots.

10 In the rocks he hath cut out rivers, and his eye hath seen every precious thing.

11 The depths also of rivers he hath searched, and hidden things he hath brought forth to light :

12 But where is wisdom to be found, and where is the place of understanding ?

13 Man knoweth not the price thereof, neither is it found in the land of them that live in delights.

14 The depth saith : It is not in me : and the sea saith : It is not with me.

15 The finest gold shall not purchase it, neither shall silver be weighed in exchange for it.

16 It shall not be compared with the died colours of India, or with the most precious stone sardonyx, or the sapphire.

17 Gold or crystal cannot equal it, neither shall any vessels of gold be changed for it.

18 High and eminent things shall not be mentioned in comparison of it : but wisdom is drawn out of secret places.

19 The topaz of Ethiopia shall not be equal to it,

neither shall it be compared to the cleanest dying.

20 Whence then cometh wisdom ? and where is the place of understanding ?

21 It is hid from the eyes of all living, and the fowls of the air know it not.

22 Destruction and death have said : With our ears we have heard the fame thereof.

23 God understandeth the way of it, and he knoweth the place thereof.

24 For he beholdeth the ends of the world : and looketh on all things that are under heaven.

25 Who made a weight for the winds, and weighed the waters by measure.

26 When he gave a law for the rain, and a way for the sounding storms.

27 Then he saw it, and declared, and prepared, and searched it.

28 And he said to man : Behold the fear of the Lord, that is wisdom : and to depart from evil, is understanding,

## CH A P. XXIX.

*Job relates his former happiness, and the respect that all men shewed him.*

J O B also added, taking up his parable, and said :

2 Who will grant me, that I might be according to the months past, according to the days in which God kept me ?

3 When his lamp shined over

over my head, and I walked by his light in darkness?

4 As I was in the days of my youth, when God was secretly in my tabernacle?

5 When the Almighty was with me: and my servants round about me?

6 When I washed my feet with butter, and the rock poured me out rivers of oil?

7 When I went out to the gate of the city, and in the street they prepared me a chair?

8 The young men saw me, and hid themselves: and the old men rose up and stood.

9 The princes ceased to speak, and laid the finger on their mouth.

10 The rulers held their peace, and their tongue cleaved to their throat.

11 The ear that heard me blessed me, and the eye that saw me gave witness to me:

12 Because I had delivered the poor man that cried out, and the fatherless, that had no helper.

13 The blessing of him that was ready to perish came upon me, and I comforted the heart of the widow.

14 I was clad with justice: and I clothed myself with my judgment, as with a robe and a diadem.

15 I was an eye to the blind, and a foot to the lame.

16 I was the father of the poor: and the cause which I

knew not, I searched out most diligently.

17 I broke the jaws of the wicked man, and out of his teeth I took away the prey.

18 And I said: I shall die in my nest, and as a palm-tree shall multiply my days.

19 My root is opened beside the waters, and dew shall continue in my harvest.

20 My glory shall always be renewed, and my bow in my hand shall be repaired.

21 They that heard me, waited for my sentence, and being attentive held their peace at my counsel.

22 To my words they durst add nothing, and my speech dropped upon them.

23 They waited for me as for rain, and they opened their mouth as for a latter shower.

24 If at any time I laughed on them, they believed it not, and the light of my countenance fell not on the earth.

25 If I had a mind to go to them, I sat first, and when I sat as a king, with his army standing about him, yet I was a comforter of them that mourned.

### CHAP. XXX.

*Job shews the wonderful change of his temporal estate, from welfare to great calamity.*

**B**UT now they that are younger than I have me

in derision, whose fathers I would not have set with the dogs of my flock:

2 The strength of whose hands was to me as nothing, and they were thought unworthy of life itself.

3 Barren with want and hunger, who gnawed *what they could find* in the wilderness, disfigured with calamity and misery.

4 And they ate grass, and barks of trees, and the root of junipers was their food.

5 Who snatched up these things out of the valleys, and when they had found any of them, they ran to them with a cry:

6 They dwelt in the desert places of torrents, and in caves of the earth, or upon the gravel.

7 They pleased themselves among these kind of things, and counted it delightful to be under the briars.

8 The children of foolish and base men, and not appearing at all upon the earth.

9 Now I am turned into their song, and am become their by-word.

10 They abhor me, and flee far from me, and are not afraid to spit in my face.

11 For he hath opened his quiver, and hath afflicted me, and hath put a bridle into my mouth.

12 At the right hand of my rising, my calamities forth-

with arose: they have overthrown my feet, and have overwhelmed me with their paths as with waves.

13 They have destroyed my ways, they have lain in wait against me, and they have prevailed, and there was none to help.

14 They have rushed in upon me, as when a wall is broken, and a gate opened, and have rolled themselves down to my miseries.

15 I am brought to nothing: as a wind thou hast taken away my desire: and my prosperity hath passed away like a cloud.

16 And now my soul fadeth within myself, and the days of affliction possess me.

17 In the night my bone is pierced with sorrows: and they that feed upon me, do not sleep.

18 With the multitude of them my garment is consumed, and they have girded me about, as with the collar of my coat.

19 I am compared to dirt, and am likened to embers and ashes.

20 I cry to thee, and thou hearest me not: I stand up, and thou dost not regard me.

21 Thou art changed in my regard to be cruel, and with a hard hand thou opposest thyself against me.

22 Thou hast lifted me up, and set me as it were up-

on the wind and thou hast violently dashed me.

23 I know that thou wilt deliver me to death, where a house is appointed for every one that liveth.

24 But yet thou stretchest not forth thy hand to their consumption: and if they shall fall down thou wilt save.

25 I wept heretofore for him that was afflicted, and my soul had compassion on the poor.

26 I looked for good things, and evils are come upon me: I waited for light, and darkness broke out.

27 My inner parts have boiled without any rest, the days of affliction have prevented me.

28 I went mourning without indignation; I rose up, and cried in the croud.

29 I was the (a) brother of dragons, and companion of ostriches.

30 My skin is become black upon me, and my bones are dried up with heat.

31 My heart is turned to mourning, and my organ into the voice of them that weep.

#### C H A P. XXXI.

*Job, to defend himself from the unjust judgments of his friends, gives a sincere account of his own virtues.*

**I** Made a covenant with my eyes, that I would not lo

much as think upon a virgin.

2 For what part should God above have in me, and *what* inheritance the Almighty from on high?

3 Is not destruction to the wicked, and aversion to them that work iniquity?

4 Doth not he consider my ways, and number all my steps?

5 If I have walked in vanity, and my foot hath made haste to deceit:

6 Let him weigh me in a just balance, and let God know my simplicity.

7 If my step hath turned out of the way, and if my heart hath followed my eyes, and if a spot hath cleaved to my hands:

8 Then let me sow, and let another eat: and let my offspring be rooted out.

9 If my heart hath been deceived upon a woman, and if I have laid wait at my friend's door:

10 Let my wife be the harlot of another, and let other men lie with her.

11 For this is a heinous crime, and a most grievous iniquity.

12 It is a fire that devoureth even to destruction, and rooteth up all things that spring.

13 If I have despised to abide judgment with my man-servant, or my maid-servant,

Chap. XXX. (a) Ver. 29. *Brother of dragons, &c.* Imitating these creatures in their lamentable noise.

when they had any controversy against me.

14 For what shall I do when God shall rise to judge? and when he shall examine, what shall I answer him?

15 Did not he that made me in the womb make him also: and did not one and the same form me in the womb?

16 If I have denied to the poor, what they desired, and have made the eyes of the widow wait:

17 If I have eaten my morsel alone, and the fatherless hath not eaten thereof.

18 (For from my infancy mercy grew up with me: and it came out with me from my mother's womb.)

19 If I have despised him that was perishing, for want of clothing, and the poor man that had no covering:

20 If his sides have not blessed me, and if he were not warmed with the fleece of my sheep:

21 If I have lifted up my hand against the fatherless, even when I saw myself superior in the gate:

22 Let my shoulder fall from its joint, and let my arm with its bones be broken.

23 For I have always feared God as waves swelling over me, and his weight I was not able to bear.

24 If I have thought gold my strength, and have said to

fine gold: *Thou art my confidence.*

25 If I have rejoiced over my great riches, and because my hand had gotten much.

26 If I beheld the sun when it shined, and the moon walking in brightness:

27 And my heart in secret hath rejoiced, and I have kissed my hand with my mouth.

28 Which is a very great iniquity, and a denial against the most high God.

29 If I have been glad at the downfall of him that hated me, and have rejoiced that evil had found him.

30 For I have not given my mouth to sin, by wishing a curse to his soul.

31 If the men of my tabernacle have not said: Who will give us of his flesh that we may be filled?

32 The stranger did not stay without, my door was open to the traveller.

33 If as a man I have hid my sin, and have concealed my iniquity in my bosom.

34 If I have been afraid at a very great multitude, and the contempt of kinsmen hath terrified me: and I have not rather held my peace, and not gone out of the door.

35 Who would grant me a hearer, that the Almighty may hear my desire: and that he himself that judgeth would write a book.

36 That I may carry it on my

my shoulder, and put it about me as a crown?

37 At every step of mine I would pronounce it, and offer it as to a prince.

38 If my land cry against me, and with it the furrows thereof mourn:

39 If I have eaten the fruits thereof without money, and have afflicted the soul of the tillers thereof.

40 Let thistles grow up to me, instead of wheat, and thorns instead of barley.

*The words of Job are ended.*

### C H A P. XXXII.

*Eliu is angry, both with Job and his friends. He boasts of himself.*

**S**O these three men ceased to answer Job, because he seemed just to himself.

2 And Eliu the son of Barachel the Buzite, of the kindred of Ram, was angry and was moved to indignation: now he was angry against Job, because he said he was just before God.

3 And he was angry with his friends, because they had not found a reasonable answer, but only had condemned Job.

4 So Eliu waited while Job was speaking, because they were his elders that were speaking.

5 But when he saw that the three were not able to an-

swer, he was exceedingly angry.

6 Then Eliu the son of Barachel the Buzite answered, and said: I am younger in days, and you are more ancient, therefore hanging down my head, I was afraid to shew you my opinion.

7 For I hoped that greater age would speak, and that a multitude of years would teach wisdom.

8 But as I see, there is a spirit in men, and the inspiration of the Almighty giveth understanding.

9 They that are aged are not the wise men, neither do the ancient understand judgment.

10 Therefore I will speak: Harken to me, I also will shew you my wisdom.

11 For I have waited for your words, I have given ear to your wisdom, as long as you were disputing in words.

12 And as long as I thought you said something, I considered: but as I see, there is none of you that can convince Job, and answer his words.

13 Lest you should say: We have found wisdom, God hath cast him down not man.

14 He hath spoken nothing to me, and I will not answer him according to your words.

15 They were afraid, and answered

answered no more, and they left off speaking.

16 Therefore because I have waited, and they have not spoken: they stood, and answered no more:

17 I also will answer my part, and will shew my knowledge.

18 For I am full of matter to speak of, and the spirit of my bowels straiteneth me.

19 Behold, my belly is as new wine which wanteth vent, which bursteth the new vessels.

20 I will speak, and take breath a little: I will open my lips, and will answer.

21 I will not accept the person of man, and I will not make man equal to God.

22 For I know not how long I shall continue, and whetherafter a while my maker may take me away.

### C H A P. XXXIII.

*Eliu blames Job for asserting his own innocence.*

**H**EAR therefore O Job my speeches, and hearken to all my words.

2 Behold now I have opened my mouth, let my tongue speak within my jaws.

3 My words are from my upright heart, and my lips shall speak a pure sentence.

4 The Spirit of God made me, and the breath of the Almighty gave me life.

5 If thou canst, answer me, and stand up against my face.

6 Behold God hath made me as well as thee, and of the same clay I also was formed.

7 But yet let not my wonder terrify thee, and let not my eloquence be burdensome to thee.

8 Now thou hast said in my hearing, and I have heard the voice of thy words:

9 I am clean, and without sin: I am unspotted, and there is no iniquity in me.

10 Because he hath found complaints against me, therefore he hath counted me for his enemy.

11 He hath put my feet in the stocks, he hath observed all my paths.

12 Now this is the thing in which thou art not justified: I will answer thee, that God is greater than man.

13 Dost thou strive against him, because he hath not answered thee to all words?

14 God speaketh once, and repeateth not the self same thing the second time.

15 By a dream in a vision by night, when deep sleep falleth upon men, and they are sleeping in their beds.

16 Then he openeth the ears of men, and teaching instructeth them in what they are to learn.

17 That he may withdraw a man from the things he is doing, and may deliver him from pride.

18 Rescuing his soul from corruption:

corruption: and his life from passing to the sword.

19 He rebuketh *him* also by pain upon his bed, and he maketh all his bones to languish.

20 Bread becometh abominable to him in his life, and to his soul the meat which before he desired.

21 His flesh shall be consumed away, and his bones that were covered, shall be made bare.

22 His soul hath drawn near to corruption, and his life to the destroyers.

23 If there shall be an Angel speaking for him, one among thousands, to declare man's uprightness.

24 He shall have mercy on him, and shall say: Deliver him, that he may not go down to corruption: I have found wherein I may be merciful to him.

25 His flesh is consumed with punishments, let it return to the days of his youth.

26 He shall pray to God, and he will be gracious to him: and he shall see his face with joy, and he will render to man his justice.

27 He shall look upon men, and shall say: I have sinned, and indeed I have offended, and I have not received what I have deserved.

28 He hath delivered his soul from going into destruction, that it may live and see the light.

29 Behold, all these things God worketh three times within every one.

30 That he may withdraw their souls from corruption, and enlighten them with the light of the living.

31 Attend Job, and hearken to me: and hold thy peace, whilst I speak.

32 But if thou hast any thing to say, answer me, speak: for I would have thee to appear just.

33 And if thou have not, hear me: hold thy peace, and I will teach thee wisdom.

#### C H A P. XXXIV.

*Eliu charges Job with blasphemy: and sets forth the power and justice of God.*

**A**ND Eliu continued his discourse, and said:

2 Hear ye wise men my words, and ye learned hearken to me:

3 For the ear trieth words, and the mouth discerneth meats by the taste.

4 Let us choose to us judgment, and let us see among ourselves what is the best.

5 For Job hath said: I am just, and God hath overthrown my judgment.

6 For in judging me there is a lie: my arrow is violent without any sin.

7 What man is there like Job, who drinketh up scolding like water?

8 Who goeth in company with

with them that work iniquity, and walketh with wicked men?

9 For he hath said: Man shall not please God, although he run with him.

10 Therefore ye men of understanding hear me, far from God be wickedness, and iniquity from the Almighty.

11 For he will render to a man his work, and according to the ways of every one he will reward them.

12 For in very deed God will not condemn without cause, neither will the Almighty pervert judgment.

13 What other hath he appointed over the earth? or whom hath he set over the world which he made?

14 If he turn his heart to him, he shall draw his spirit and breath unto himself.

15 All flesh shall perish together, and man shall return into ashes.

16 If then thou hast understanding, hear what is said, and hearken to the voice of my words.

17 Can he be healed that loveth not judgment? and how dost thou so far condemn him that is just?

18 Who saith to the king: *Thou art an apostate*: who calleth rulers ungodly:

19 Who accepteth not the persons of princes: nor hath regarded the tyrant, when he contended against the poor

man: for all are the work of his hands.

20 They shall suddenly die, and the people shall be troubled at midnight, and they shall pass, and take away the violent without hand.

21 For his eyes are upon the ways of men, and he considereth all their steps.

22 There is no darkness, and there is no shadow of death, where they may be hid who work iniquity.

23 For it is no longer in the power of man, to enter into judgment with God.

24 He shall break in pieces many and innumerable, and shall make others to stand in their stead.

25 For he knoweth their works: and therefore he shall bring night on them, and they shall be destroyed.

26 He hath struck them as being wicked, in open sight.

27 Who as it were on purpose have revolted from him, and would not understand all his ways:

28 So that they caused the cry of the needy to come to him, and he heard the voice of the poor.

29 For when he granteth peace, who is there that can condemn? And when he hideth his countenance, who is there that can behold him, whether it regard nations, or any men *in particular*?

30 Who maketh a man that

that is a hypocrite to reign for the sins of the people?

31 Seeing then I have spoken of God, I will not hinder thee in thy turn.

32 If I have erred, teach thou me: if I have spoken iniquity, I will add no more.

33 Doth God require it of thee, because it hath displeased thee? for thou beganst to speak, and not I: but if thou know any thing better, speak.

34 Let men of understanding speak to me, and let a wise man hearken to me.

35 But Job hath spoken foolishly, and his words found not according to good learning.

36 My father, let Job be tried even to the end: cease not from the man of iniquity.

37 Because he addeth blasphemy upon his sins, let him be tied fast in the mean time among us: and then let him provoke God to judgment with his speeches.

#### CHAP. XXXV.

*Eliu declares that the good or evil done by man cannot reach God.*

**M**OREOVER Eliu spoke these words:

2 Doth thy thought seem right to thee, that thou shouldst say: I am more just than God?

3 For thou saidst: That which is right doth not please thee: or what will it profit thee, if I sin?

4 Therefore I will answer

thy words, and thy friends with thee.

5 Look up to heaven and see, and behold the sky, that it is higher than thou.

6 If thou sin, what shalt thou hurt him? and if thy iniquities be multiplied, what shalt thou do against him?

7 And if thou do justly, what shalt thou give him, or what shall he receive of thy hand?

8 Thy wickedness may hurt a man that is like thee: and thy justice may help the son of man.

9 By reason of the multitude of oppressors they shall cry out: and shall wail for the violence of the arm of tyrants.

10 And he hath not said: Where is God, who made me, who hath given songs in the night?

11 Who teacheth us more than the beasts of the earth, and instructeth us more than the fowls of the air.

12 There shall they cry, and he will not hear, because of the pride of evil men.

13 God therefore will not hear in vain, and the Almighty will look into the causes of every one.

14 Yea when thou shalt say: He considereth not: be judged before him, and wait for him.

15 For he doth not now bring on his fury, neither doth he

he revenge wickedness exceedingly.

16 Therefore Job openeth his mouth in vain, and multiplieth words without knowledge.

### CHAP. XXXVI.

*Eliu proceeds in setting forth the justice and power of God.*

**E**LIU also proceeded, and said :

2 Suffer me a little, and I will shew thee: for I have yet somewhat to speak in God's behalf.

3 I will fetch my knowledge from the beginning, and I will prove my maker just.

4 For indeed my words are without a lie, and perfect knowledge shall be proved to thee.

5 God doth not cast away the mighty, whereas he himself also is mighty.

6 But he saveth not the wicked, and he giveth judgment to the poor.

7 He will not take away his eyes from the just, and he placeth kings on the throne for ever, and they are exalted.

8 And if they shall be in chains, and be bound with the cords of poverty.

9 He shall shew them their works, and their wicked deeds, because they have been violent.

10 He also shall open their ear, to correct them: and shall speak, that they may return from iniquity :

11 If they shall hear and observe, they shall accomplish their days in good, and their years in glory.

12 But if they hear not, they shall pass by the sword, and shall be consumed in folly.

13 Dissemblers and crafty men provoke the wrath of God, neither shall they cry when they are bound.

14 Their soul shall die in a storm, and their life among the effeminate.

15 He shall deliver the poor out of his distress, and shall open his ear in affliction.

16 Therefore he shall set thee at large out of the *pit* of a narrow mouth, and which hath no foundation under it: and the rest of thy table shall be full of fatness.

17 Thy cause hath been judged as that of the wicked, *thy* cause and judgment thou shalt recover.

18 Therefore let not anger overcome thee, to oppress any man: neither let multitude of gifts turn thee aside.

19 Lay down thy greatness without tribulation, and all the mighty of strength.

20 (a) Prolong not the

Chap. XXXVI. (a) Ver. 20. *Prolong not the night, &c.* Prolong not causes that are brought before thee: but dispatch, by early rising, the business of them that come up to thee.

night,

night, that people may come up for them.

21 Beware thou turn not aside to iniquity : for this thou hast begun to follow since *thy* misery.

22 Behold, God is high in his strength, and none is like him among the law-givers.

23 Who can search out his ways ? or who can say to him : Thou hast wrought iniquity ?

24 Remember that thou knowest not his work, concerning which men have sung.

25 All men see him, every one beholdeth a-far off.

26 Behold, God is great exceeding our knowledge : the number of his years is inestimable.

27 He lifteth up the drops of rain, and poureth out showers like floods.

28 Which flow from the clouds that cover all above.

29 If he will spread out clouds as his tent.

30 And lighten with his light from above, he shall cover also the ends of the sea.

31 For by these he judgeth people, and giveth food to many mortals.

32 In his hands he hideth

the light, and commandeth it to come again.

33 He sheweth his friend concerning it, that it is his possession, and that he may come up to it.

CHAP. XXXVII.

*Eliu goes on in his discourse, shewing God's wisdom and power, by his wonderful works.*

**A**T this my heart trembleth, and is moved out of its place.

2 Hear ye attentively the terror of his voice, and the sound that cometh out of his mouth.

3 He beholdeth under all the heavens, and his light is upon the ends of the earth.

4 After it a noise shall roar, he shall thunder with the voice of his majesty, and shall not be found out, when his voice shall be heard.

5 God shall thunder wonderfully with his voice, he that doth great and unsearchable things.

6 He commandeth the snow to go down upon the earth, and the winter rain, and the shower of his strength.

7 (a) He sealeth up the

Chap. XXXVII. (a) Ver. 7. *He sealeth up, &c.* When he sends those *showers of his strength*, that is, those storms of rain, *he seals up*, that is, he shuts up the hands of men from their usual works abroad ; and confines them within doors, to consider *his* works ; or to forecast *their* works, that is, what they themselves are to do.

hand

hand of all men, that every one may know his works.

8 Then the beast shall go into his covert, and shall abide in his den.

9 Out of the inner parts shall a tempest come, and cold out of the north.

10 When God bloweth there cometh frost, and again the waters are poured out abundantly.

11 Corn desireth clouds, and the clouds spread their light.

12 Which go round about, whithersoever the will of him that governeth them shall lead them, to whatsoever he shall command them upon the face of the whole earth.

13 Whether in one tribe, or in his own land, or in what place soever of his mercy he shall command them to be found.

14 Hearken to these things Job: stand, and consider the wondrous works of God.

15 Dost thou know when God commanded the rains, to shew the light of his clouds?

16 Knowest thou the great paths of the clouds, and the perfect knowledges?

17 Are not thy garments

hot, when the south-wind blows upon the earth?

18 Thou perhaps hast made the heavens with him, which are most strong, as if they were of molten bras.

19 Shew us what we may say to him: for we are wrapped up in darkness.

20 Who shall tell him the things I speak? even if a man shall speak, (b) he shall be swallowed up.

21 But now they see not the light: the air on a sudden shall be thickened into clouds, and the wind shall pass and drive them away.

22 Gold cometh out of the north, and to God praise with fear.

23 We cannot find him worthily: he is great in strength, and in judgment, and in justice, and he is ineffable.

24 Therefore men shall fear him, and all that seem to themselves to be wise, shall not dare to behold him.

#### CH A P. XXXVIII.

*God interposes and shews from the things he hath made, that man cannot comprehend his power and wisdom.*

**T**HEN (a) the Lord answered Job out of

(b) Ver. 20. *He shall be swallowed up.* All that man can say when he speaks of God, is so little and inconsiderable in comparison with the subject, that man is lost, and as it were swallowed up in so immense an ocean.

Chap. XXXVIII. (a) Ver. 1. *The Lord.* That is, an Angel speaking in the name of the Lord.

a whirl-

a whirlwind, and said :

2 Who is this that wrap-  
peth up sentences in unskilful  
words ?

3 Gird up thy loins like a  
man : I will ask thee, and an-  
swer thou me.

4 Where wast thou when I  
laid the foundations of the  
earth ? tell me if thou hast  
understanding.

5 Who hath laid the mea-  
sures thereof, if thou knowest ?  
or who hath stretched the  
line upon it ?

6 Upon what are its bases  
grounded ? or who laid the  
corner stone thereof,

7 When the morning stars  
praised me together, and all  
the sons of God made a joy-  
ful melody ?

8 Who shut up the sea with  
doors, when it broke forth  
as issuing out of the womb :

9 When I made a cloud  
the garment thereof, and  
wrapped it in a mist as in  
swadling-bands.

10 I set my bounds around  
it, and made it bars and doors.

11 And I said : Hitherto  
thou shalt come, and shalt go  
no further, and here thou  
shalt break thy swelling waves.

12 Didst thou since thy  
birth command the morning,  
and shew the dawning of the  
day its place.

13 And didst thou hold  
the extremities of the earth  
shaking them, and hast thou  
shaken the ungodly out of it ?

14 The seal shall be restor-  
ed as clay, and shall stand as  
a garment :

15 From the wicked their  
light shall be taken away, and  
the high arm shall be broken.

16 Hast thou entered into  
the depths of the sea, and  
walked in the lowest parts of  
the deep ?

17 Have the gates of death  
been opened to thee, and hast  
thou seen the darksome doors ?

18 Hast thou considered  
the breadth of the earth ? tell  
me, if thou knowest all  
things,

19 Where is the way where  
light dwelleth, and where is  
the place of darkness :

20 That thou mayst bring  
every thing to its own bounds,  
and understand the paths of  
the house thereof.

21 Didst thou know then  
that thou shouldst be born ?  
and didst thou know the num-  
ber of thy days ?

22 Hast thou entered into  
the storehouses of the snow,  
or hast thou beheld the trea-  
sures of the hail ;

23 Which I have prepared  
for the time of the enemy,  
against the day of battle and  
war ?

24 By what way is the light  
spread, and heat divided upon  
the earth ?

25 Who gave a course to  
violent showers, or a way for  
noisy thunder :

26 That it should rain on  
E the high places the

the earth without man in the wilderness, where no mortal dwelleth :

27 That it should fill the desert and desolate land, and should bring forth green grass?

28 Who is the father of rain ? or who begot the drops of dew ?

29 Out of whose womb came the ice ? and the frost from heaven who hath generated it ?

30 The waters are hardened like a stone, and the surface of the deep is congealed ?

31 Shalt thou be able to join together the shining stars the (b) Pleiades, or canst thou stop the turning about of (c) Arcturus ?

32 Canst thou bring forth the day star in its time, and make the evening star to rise upon the children of the earth ?

33 Dost thou know the order of heaven, and canst thou set down the reason thereof on the earth ?

34 Canst thou lift up thy voice to the clouds, that an abundance of waters may cover thee.

35 Canst thou send lightnings, and will they go, and will they return and say to thee : Here we are ?

36 Who hath put wisdom

in the heart of man ? or who gave the cock (d) understanding ?

37 Who can declare the order of the heavens, or who can make the harmony of heaven to sleep.

38 When was the dust poured on the earth, and the clods fastened together ?

39 Wilt thou take the prey for the lionsess, and satisfy the appetite of her whelps.

40 When they couch in the dens, and lie in wait in holes ?

41 Who provideth food for the raven, when her young ones cry to God, wandering about, because they have no meat ?

#### CHAP. XXXIX.

*The wonders of the power and providence of God in many of his creatures.*

**K**NOWEST thou the time when the wild goats bring forth among the rocks, or hast thou observed the hinds when they calve ?

2 Hast thou numbered the months of their conceiving, or knowest thou the time when they bring forth ?

3 They bow themselves to bring forth their young, and they cast them, and send forth roarings.

(b) Ver. 31. *Pleiades.* The seven stars.

(c) Ibidem. *Arcturus.* A bright star in the north.

(d) Ver. 36. *Understanding.* That is, to distinguish the hours of the night.

4 Their young are weaned, and go to feed: they go forth, and return not to them.

5 Who hath sent out the wild-ass free, and who hath loosed his bonds?

6 To whom I have given a house in the wilderness, and his dwellings in the barren land.

7 He scorneth the multitude of the city, he heareth not the cry of the driver.

8 He looketh round about the mountains of his pasture, and seeketh for every green thing.

9 Shall the rhinoceros be willing to serve thee, or will he stay at thy crib?

10 Canst thou bind the rhinoceros with thy thong to plow, or will he break the clods of the valleys after thee?

11 Wilt thou have confidence in his great strength, and leave thy labours to him?

12 Wilt thou trust him that he will render thee the seed, and gather it into thy barn floor?

13 The wing of the ostrich is like the wings of the heron, and of the hawk.

14 When she leaveth her eggs on the earth, thou perhaps wilt warm them in the dust.

15 She forgetteth that the foot may tread upon them, or that the beast of the field may break them.

16 She is hardened against her young ones, as though

they were not hers, she hath laboured in vain no fear constraining her.

17 For God hath deprived her of wisdom, neither hath he given her understanding.

18 When time shall be, she setteth up her wings on high: she scorneth the horse and his rider.

19 Wilt thou give strength to the horse, or cloth his neck with neighing?

20 Wilt thou lift him up like the locusts? the glory of his nostrils is terror.

21 He breaketh up the earth with his hoof, he pranceth boldly, he goeth forward to meet armed men.

22 He despiseth fear, he turneth not his back to the sword.

23 Above him shall the quiver rattle, the spear and shield shall glitter.

24 Chasing and raging he swalloweth the ground, neither doth he make account when the noise of the trumpet soundeth.

25 When he heareth the trumpet he saith: Ha ha, he smelleth the battle a far off, the encouraging of the captains, and the shouting of the army.

26 Doth the hawk get new feathers by thy wisdom, spreading her wings to the south?

27 Will the eagle mount up at thy command, and make her nest in high places?

28 She abideth among the rocks, and dwelleth among cragged flints, and stony hills, where there is no access.

29 From thence she looketh for the prey, and her eyes behold a far off.

30 Her young ones shall suck up blood: and wheresoever the carcase shall be, she is immediately there.

31 And the Lord went on, and said to Job:

32 Shall he that contendeth with God be so easily silenced? Surely he that reproveth God, ought to answer him.

33 Then Job answered the Lord, and said:

34 What can I answer, who have (a) spoken inconsiderately? I will lay my hand upon my mouth.

35 One thing I have spoken, which I wish I had not said: and another, to which I will add no more.

### CHAP. XL.

*Of the power of God in the behemoth and the leviathan.*

**A**ND the Lord answering Job out of the whirl-wind, said:

2 Gird up thy loins like a man: I will ask thee, and do thou tell me.

3 Wilt thou make void my judgment: and condemn me, that thou mayst be justified?

4 And hast thou an arm like God, and canst thou thunder with a voice like him?

5 Cloth thyself with beauty, and set thyself up on high, and be glorious, and put on goodly garments.

6 Scatter the proud in thy indignation, and behold every arrogant man, and humble him.

7 Look on all that are proud, and confound them, and crush the wicked in their place.

8 Hide them in the dust together, and plunge their faces into the pit.

9 Then I will confess that thy right hand is able to save thee.

10 Behold (a) behemoth whom I made with thee, he eateth grass like an ox.

11 His strength is in his loins, and his force in the navel of his belly.

12 He setteth up his tail like a cedar, the sinews of

Chap. XXXIX. (a) Ver. 34. *Spoken inconsiderately.* The cause which Job maintained was right, and his assertions were true: as may be gathered from the words of the Lord himself, chap. xlii. 7, 8. But what was reprehensible in him was the manner of expressing himself on some occasions; which he here censures as inconsiderate.

Chap. XL. (a) Ver. 10. *Behemoth.* The elephant.

his

his testicles are wrapped together.

13 His bones are like pipes of brass, his gristle like plates of iron.

14 He is the beginning of the ways of God, he that made him shall make his sword to approach *unto him*.

15 To him the mountains bring forth grass: there all the beasts of the field shall play.

16 He sleepeth under the shadow, in the covert of the reed, and in moist places.

17 The shades cover his shadow, the willows of the brook shall compass him about.

18 Behold, he will drink up a river, and not wonder: and he trusteth that the Jordan may run into his mouth.

19 In his eyes as with a hook he shall take him, and bore through his nostrils with stakes.

20 Canst thou draw out the (b) leviathan with a hook, or canst thou tie his tongue with a cord?

21 Canst thou put a ring in his nose, or bore through his jaw with a buckle?

22 Will he make many supplications to thee, or speak soft words to thee?

23 Will he make a covenant with thee, and wilt thou

take him to be a servant for ever?

24 Shalt thou play with him as with a bird, or tie him up for thy maidens?

25 Shall *thy* friends cut him in pieces, shall merchants divide him?

26 Wilt thou fill nets with his skin, or the cabine of fishes with his head.

27 Lay thy hand upon him: remember the battle, and speak no more.

28 Behold his hope shall fail him, and in the sight of all he shall be cast down.

# CHAP. XLI.

*A further description of the leviathan.*

**I** Will not stir him up, like one that is cruel: for who can resist my countenance?

2 Who hath given me before that I should repay him? All things that are under heaven are mine.

3 I will not spare him, nor his mighty words, and framed to make supplication.

4 Who can discover the face of his garment: or who can go into the midst of his mouth?

5 Who can open the doors of his face? his teeth are terrible round about.

6 His body is like molten shields, shut close up with

(b) Ver. 20. *Leviathan*. The whale, or some sea monster.

scales pressing upon one another.

7 One is joined to another, and not so much as any air can come between them:

8 They stick one to another, and they hold one another fast, and shall not be separated.

9 His sneezing is *like* the shining of fire, and his eyes like the eye-lids of the morning.

10 Out of his mouth go forth lamps, like torches of lighted fire.

11 Out of his nostrils goeth smoke, like that of a pot heated and boiling.

12 His breath kindleth coals, and a flame cometh forth out of his mouth.

13 In his neck strength shall dwell, and want goeth before his face.

14 The members of his flesh cleave one to another: he shall send lightnings against him, and they shall not be carried to another place.

15 His heart shall be as hard as a stone, and as firm as a smith's anvil.

16 When he shall raise him

up, the (a) angels shall fear, and being affrighted shall purify themselves.

17 When a sword shall lay at him, it shall not be able to hold, nor a spear, nor a breast-plate.

18 For he shall esteem iron as straw, and brass as rotten wood.

19 The archer shall not put him to flight, the stones of the sling to him are like stubble.

20 As stubble will he esteem the hammer, and he will laugh him to scorn who shaketh the spear.

21 The beams of the sun shall be (b) under him, and he shall strew gold under him like mire.

22 He shall make the deep sea to boil like a pot, and shall make it as when ointments boil.

23 A path shall shine after him, he shall esteem (c) the deep as growing old.

24 There is no power upon earth that can be compared with him who was made to fear no one.

25 He beholdeth every high

Chap. XLI. (a) Ver. 16. *Angels*. Elim. That is, the mighty, the most valiant, shall fear this monstrous fish, and in their fear shall seek to be purified.

(b) Ver. 21. *Under him*. He shall not value the beams of the sun: and gold to him shall be like mire.

(c) Ver. 23. *The deep as growing old*. Growing hoary, as it were, with the froth which he leaves behind him.

thing,

thing, (d) he is king over all the children of pride.

## C H A P. XLII.

*Job submits himself. God pronounces in his favour. Job offers sacrifice for his friends. He is blessed with riches and children, and dies happily.*

**T**HEN Job answered the Lord, and said:

2 I know that thou canst do all things, and no thought is hid from thee.

3 Who is this, that hideth counsel without knowledge? Therefore I have spoken unwisely, and things that above measure exceeded my knowledge.

4 Hear, and I will speak: I will ask thee, and do thou tell me.

5 With the hearing of the ear I have heard of thee, but now my eye seeth thee.

6 Therefore I reprehend myself, and do penance in dust and ashes.

7 And after the Lord had spoken these words to Job, he said to Eliphaz the Themanite: My wrath is kindled against thee, and against thy two friends, because you have not spoken the thing that is right before me, as my servant Job hath.

8 Take unto you therefore seven oxen, and seven rams, and go to my servant Job, and offer for yourselves a holocaust: and my servant Job shall pray for you: his face I will accept, that your folly be not imputed to you: for you have not spoken right things before me, as my servant Job hath.

9 So Eliphaz the Themanite, and Baldad the Suhite, and Sophar the Naamathite went, and did as the Lord had spoken to them, and the Lord accepted the face of Job.

10 The Lord also was turned at the penance of Job, when he prayed for his friends. And the Lord gave Job twice as much as he had before.

11 And all his brethren came to him, and all his sisters, and all that knew him before, and they ate bread with him in his house: and bemoaned him, and comforted him upon all the evil that God had brought upon him. And every man gave him one ewe, and one ear-ring of gold.

12 And the Lord blessed the latter end of Job more than his beginning. And he had fourteen thousand sheep, and six thousand camels, and

(d) Ver. 25. *He is king, &c.* He is superior in strength to all that are great and strong amongst living creatures: mystically it is understood of the devil, who is king over all the proud.

a thou-

a thousand yoke of oxen, and  
a thousand she-asses.

13 And he had seven sons,  
and three daughters.

14 And he called the name  
of one Dies, and the name  
of the second Cassia, and the  
name of the third Cornu-  
stibij.

15 And there were not  
found in all the earth women

so beautiful as the daughters  
of Job: and their father gave  
them inheritance among their  
brethren.

16 And Job lived after  
these things, a hundred and  
forty years, and he saw his  
children, and his children's  
children, unto the fourth ge-  
neration, and he died an old  
man, and full of days.

## *The Book of (a) P S A L M S.*

### P S A L M. I.

Beatus vir.

*The happiness of the just: and the evil state of the wicked.*

**B**LESSED is the man  
who hath not walked  
in the counsel of the  
ungodly, nor stood in the way  
of sinners, nor sat in the chair  
of pestilence.

2 But his will is in the law  
of the Lord, and on his law  
he shall meditate day and  
night.

3 And he shall be like a  
tree which is planted near the  
running waters, which shall  
bring forth its fruit, in due  
season.

And his leaf shall not fall  
off: and all whatsoever he  
shall do shall prosper.

4 Not so the wicked, not  
so: but like the dust, which the  
wind driveth from the face of  
the earth.

5 Therefore the wicked  
shall not rise again in judg-  
ment: nor sinners in the coun-  
cil of the just.

6 For the Lord know-  
eth the way of the just: and  
the way of the wicked shall  
perish.

(a) *Psalms.* They are called by the Hebrews *Tebillim*, that is, hymns of praise. The author, of a great part of them at least, was king David: but many are of opinion that some of them were made by Asaph and others whose names are prefixed in the titles.

P S A L M II.

Quare fremuerunt.

*The vain efforts of persecutors against Christ and his church.*

**W**HY have the Gentiles raged, and the people devised vain things?

2 The kings of the earth stood up, and the princes met together, against the Lord, and against his Christ.

3 Let us break their bonds asunder: and let us cast away their yoke from us.

4 He that dwelleth in heaven shall laugh at them: and the Lord shall deride them.

5 Then shall he speak to them in his anger, and trouble them in his rage.

6 But I am appointed king by him over Sion his holy mountain, preaching his commandment.

7 The Lord hath said to me: Thou art my son, this day have I begotten thee.

8 Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession.

9 Thou shalt rule them with a rod of iron, and shalt break them in pieces like a potter's vessel.

10 And now O ye kings understand: receive instruction you that judge the earth.

11 Serve ye the Lord with fear: and rejoice unto him with trembling.

12 Embrace discipline, lest at any time the Lord be angry; and you perish from the just way.

13 When his wrath shall be kindled in a short time, blessed are all they that trust in him.

P S A L M III.

Domine quid multiplicati.

*The prophet's danger and delivery from his son Absalom: mystically the passion and resurrection of Christ.*

1 The psalm of David when he fled from the face of his son Absalom. [2 Kings xv.]

2 **W**HY, O Lord, are they multiplied that afflict me? many are they who rise up against me.

3 Many say to my soul: There is no salvation for him in his God.

4 But thou O Lord art my protector, my glory, and the lifter up of my head.

5 I have cried to the Lord with my voice: and he hath heard me from his holy hill.

6 I have slept and have taken my rest: and I have risen up, because the Lord hath protected me.

7 I will not fear thousands of the people surrounding me: arise, O Lord, save me, O my God.

8 For thou hast struck all them who are my adversaries without cause: thou hast broken the teeth of sinners.

9 Salvation

9 Salvation is of the Lord :  
and thy blessing is upon thy  
people.

## P S A L M IV.

Cum invocarem.

*The prophet teacheth us to flee  
to God in tribulation, with  
confidence in him.*

1 (a) Unto the end, (b) in  
verses, a psalm (c) for Da-  
vid.

2 **W**HEN I called upon  
him, the God of  
my justice heard me : when  
I was in distress, thou hast  
enlarged me.

Have mercy on me : and  
hear my prayer.

3 O ye sons of men, how  
long will you be dull of heart?  
why do you love vanity, and  
seek after lying?

4 Know ye also that the  
Lord hath made his holy one  
wonderful : the Lord will  
hear me when I shall cry un-  
to him.

5 Be ye angry, and sin not:

the things you say in your  
hearts, be sorry for them up-  
on your beds.

6 Offer up the sacrifice of  
justice, and trust in the Lord:  
many say, Who sheweth us  
good things?

7 The light of thy coun-  
tenance, O Lord, is signed  
upon us : thou hast given  
gladness in my heart.

8 By the fruit of their corn,  
their wine and oil ; they are  
multiplied.

9 In peace in the self same  
I will sleep, and I will rest.

10 For thou, O Lord, sin-  
gularly hast settled me in hope.

## P S A L M V.

Verba mea auribus.

*A prayer to God against the  
iniquities of men.*

1 Unto the end, (a) for her  
that obtaineth the inheri-  
tance. A psalm for David.

2 **G**IVE ear, O Lord,  
to my words, under-  
stand my cry.

Psalm IV. (a) Ver. 1. *Unto the end.* Or, as St. Jerome  
renders it, *victori*, to him that overcometh : which some  
understand of the chief musician ; to whom they suppose the  
psalms, which bear that title, were given to be sung : we  
rather understand the psalms thus inscribed to refer to Christ,  
who is the end of the law, and the great conqueror of death  
and hell, and to the new testament.

(b) Ibidem. *In verses, in carminibus.* In the Hebrew it  
is *neghinoth*, supposed by some to be a musical instrument,  
with which this psalm was to be sung.

(c) Ibidem. *For David, or to David, to David*, that is,  
inspired to David himself, or to be sung by him.

Psalm V. (a) Ver. 1. *For her that obtaineth the inheri-  
tance.* That is, for the church of Christ.

3 Hearken to the voice of my prayer, O my King and my God.

4 For to thee will I pray: O Lord in the morning thou shalt hear my voice.

5 In the morning I will stand before thee, and will see: that thou art not a God that willest iniquity.

6 Neither shall the wicked dwell near thee: nor shall the unjust abide before thy eyes.

7 Thou hatest all the workers of iniquity: thou wilt destroy all that speak a lye.

The bloody and the deceitful man the Lord will abhor.

8 But as for me in the multitude of thy mercy,

I will come into thy house; I will worship towards thy holy temple, in thy fear.

9 Conduct me, O Lord, in thy justice: because of my enemies, direct my way in thy sight.

10 For there is no truth in their mouth: their heart is vain.

11 Their throat is an open sepulchre: they dealt deceitfully with their tongues: judge them O God.

Let them fall from their devices: according to the mul-

titude of their wickednesses cast them out: for they have provoked thee O Lord.

12 But let all them be glad that hope in thee: they shall rejoice for ever, and thou shalt dwell in them.

And all they that love thy name shall glory in thee:

13 For thou wilt bless the just.

O Lord, thou hast crowned us, as with a shield, of thy good-will.

P S A L M VI.

Domine ne in furore. 1.

*A prayer of a penitent sinner, under the scourge of God. The first penitential Psalm.*

1 Unto the end, in verses, a psalm for David, (a) for the octave.

2 O LORD rebuke me not in thy indignation, nor chastise me in thy wrath.

3 Have mercy on me, O Lord, for I am weak: heal me, O Lord, for my bones are troubled.

4 And my soul is troubled exceedingly: but thou, O Lord, how long?

5 Turn to me, O Lord,

Psalm VI. (a) Ver. 1. *For the octave.* That is, to be sung on an instrument of eight strings. St. Augustin understands it mystically, of the last resurrection, and the world to come; which is, as it were, the octave, or eighth day, after the seven days of this mortal life: and for this octave, sinners must dispose themselves, like David, by bewailing their sins, whilst they are here upon earth.

and

and deliver my ſoul : O ſave me for thy mercy's ſake.

6 For there is no one in death, that is mindful of thee : and who ſhall confeſs to thee in hell ?

7 I have laboured in my groanings, every night I will waſh my bed : I will water my couch with my tears.

8 My eye is troubled through indignation : I have grown old amongſt all my enemies.

9 Depart from me all ye workers of iniquity : for the Lord hath heard the voice of my weeping.

10 The Lord hath heard my ſupplication : the Lord hath received my prayer.

11 Let all my enemies be aſhamed, and be very much troubled : let them be turned back, and be aſhamed very ſpeedily.

### P S A L M VII.

Domine Deus meus.

*David, truſting in the juſtice of his cauſe, prayeth for God's help againſt his enemies.*

1 The pſalm of David, which he ſung to the Lord, for the words of Chuſi the ſon of Jemini. [2 Kings xvi.]

2 **O** LORD, my God, in thee have I put my truſt : ſave me from all them that perſecute me, and deliver me.

3 Left at any time he ſeize

upon my ſoul, like a lion, while there is no one to redeem me, nor to ſave.

4 O Lord, my God, If I have done this thing, if there be iniquity in my hands.

5 If I have rendered to them that repaid me evils, let me deſervedly fall empty before my enemies.

6 Let the enemy purſue my ſoul, and take it ; and tread down my life on the earth ; and bring down my glory to the duſt.

7 Riſe up, O Lord, in thy anger : and be thou exalted in the borders of my enemies.

And ariſe, O Lord my God, in the precept which thou haſt commanded. 8 And a congregation of people ſhall ſurround thee.

And for their ſakes return thou on high. 9 The Lord judgeth the people.

Judge me, O Lord, according to my juſtice, and according to my innocence in me.

10 The wickedneſs of ſinners ſhall be brought to nought ; and thou ſhalt direct the juſt : the ſearcher of hearts and reins is God.

— Juſt 11 is my help from the Lord : who ſaveth the upright of heart.

12 God is a juſt judge, ſtrong and patient : is he angry every day ?

13 Except you will be converted, he will brandiſh his ſword ;

sword; he hath bent his bow, and made it ready.

14 And in it he hath prepared the instruments of death, he hath made ready his arrows (a) for them that burn.

15 Behold he hath been in labour with injustice; he hath conceived sorrow, and brought forth iniquity.

16 He hath opened a pit and dug it: and he is fallen into the hole he made.

17 His sorrow shall be turned on his own head: and his iniquity shall come down upon his crown.

18 I will give glory to the Lord according to his justice: and will sing praise to the name of the Lord the most high.

P S A L M VIII.

Domine Dominus noster.

*God is wonderful in his works; especially in mankind, singularly exalted by the incarnation of Christ.*

1 Unto the end, (a) for the presses: a psalm for David.

2 **O** LORD, our Lord, how admirable is thy name in the whole earth!

For thy magnificence is elevated above the heavens.

3 Out of the mouth of infants and of sucklings thou hast perfected praise, because of thy enemies, that thou mayst destroy the enemy and the avenger.

4 For I will behold thy heavens, the works of thy fingers: the moon and the stars which thou hast founded.

5 What is man that thou art mindful of him? or the son of man that thou visitest him?

6 Thou hast made him a little lesser than the Angels, thou hast crowned him with glory and honour; 7 And hast set him over the works of thy hands.

8 Thou hast subjected all things under his feet, all sheep and oxen: moreover the beasts also of the fields.

9 The birds of the air, and the fishes of the sea, that pass through the paths of the sea.

10 O Lord, our Lord, how admirable is thy name in all the earth!

P S A L M IX.

Confitebor tibi Domine. 1.

*The church praiseth God for his protection against her enemies.*

1 Unto the end, for (a) the hidden

Psalm VII. (a) Ver. 14. *For them that burn.* That is, against the persecutors of his Saints.

Psalm VIII. (a) Ver. 1. *The presses.* In Hebrew *Gittith*, supposed to be a musical instrument.

Psalm IX. (a) Ver. 1. *The hidden things of the son.* The humility

hidden things of the son.  
A psalm for David.

2 **I** Will give praise to thee,  
O Lord, with my whole  
heart : I will relate all thy  
wonders.

3 I will be glad and re  
joice in thee : I will sing *praise*  
to thy name, O thou most  
high.

4 When my enemy shall  
be turned back : they shall  
be weakened and perish before  
thy face.

5 For thou hast maintain-  
ed my judgment and my cause :  
thou hast sat on the throne,  
who judgest justice.

6 Thou hast rebuked the  
Gentiles, and the wicked one  
hath perished : thou hast blot-  
ted out their name for ever  
and ever.

7 The swords of the ene-  
my have failed unto the end :  
and their cities thou hast de-  
stroyed.

Their memory hath perish-  
ed with a noise : 8 But the  
Lord remaineth for ever.

He hath prepared his throne  
in judgment : 9 And he shall  
judge the world in equity, he  
shall judge the people in jus-  
tice.

10 And the Lord is be-  
come a refuge for the poor :

a helper in due time in tri-  
bulation.

11 And let them trust in  
thee who know thy name :  
for thou hast not forsaken  
them that seek thee, O Lord.

12 Sing ye to the Lord  
who dwelleth in Sion : de-  
clare his ways among the  
Gentiles :

13 For requiring their  
blood he hath remembered  
them : he hath not forgotten  
the cry of the poor.

14 Have mercy on me, O  
Lord : see my humiliation  
*which I suffer* from my e-  
nemies.

15 Thou that liftest me  
up from the gates of death,  
that I may declare all thy  
praises in the gates of the  
daughter of Sion.

16 I will rejoice in thy  
salvation : the Gentiles have  
stuck fast in the destruction  
which they prepared.

Their foot hath been taken in  
the very snare which they hid.

17 The Lord shall be  
known when he executeth  
judgments : the sinner hath  
been caught in the works of  
his own hands.

18 The wicked shall be  
turned into hell, all the na-  
tions that forget God.

humility and sufferings of Christ, the natural *son* of God ;  
and of good christians, who are his *sons* by adoption ; are  
called *hidden things*, with regard to the child:en of this world,  
who know not the value and merit of them.

19 For the poor man shall not be forgotten to the end : the patience of the poor shall not perish for ever.

20 Arise, O Lord, let not man be strengthened : let the Gentiles be judged in thy fight.

21 Appoint, O Lord, a law-giver over them : that the Gentiles may know themselves to be *but* men.

*Here in Hebrew Bibles begins*

P S A L M X.

**W**H Y, O Lord, hast thou retired a-far off? *why* dost thou slight *us* in our wants, in *the time of* trouble?

2 Whilst the wicked man is proud, the poor is set on fire : they are caught in the counsels which they devise.

3 For the sinner is praised in the desires of his soul : and the unjust man is blessed.

4 The sinner hath provoked the Lord, according to the multitude of his wrath, he will not seek *him* :

5 God is not before his eyes : his ways are filthy at all times.

Thy judgments are removed from his sight : he shall lord it over all his enemies.

6 For he hath said in his heart : I shall not be moved from generation to generation, *and shall be* without evil.

7 His mouth is full of cursing, and of bitterness, and of deceit : under his tongue

*are* labour and sorrow.

8 He sitteth in ambush with the rich in private places, that he may kill the innocent.

9 His eyes are upon the poor man : he lieth in wait in secret, like a lion in his den.

He lieth in ambush that he may catch the poor man : to catch the poor, whilst he draweth him to him.

10 In his net he will bring him down, he will crouch and fall, when he shall have power over the poor.

11 For he hath said in his heart : God hath forgotten, he hath turned away his face not to see to the end.

12 Arise, O Lord God, let thy hand be exalted, forget not the poor.

13 Wherefore hath the wicked provoked God? For he hath said in his heart, he will not require *it*.

14 Thou seest *it*, for thou considerest labour and sorrow : that thou mayst deliver them into thy hands.

To thee is the poor *man* left ; thou wilt be a helper to the orphan.

15 Break thou the arm of the sinner and of the malignant : his sin shall be sought, and shall not be found.

16 The Lord shall reign to eternity, yea for ever and ever : Ye Gentiles shall perish from his land.

17 The Lord hath heard the desire of the poor : thy

ear hath heard the preparation of their heart.

18 To judge for the fatherless and for the humble, that man may no more presume to magnify himself upon earth.

PSALM X. *In the Hebrew XI.*

*In Domino confido.*

*The just man's confidence in God in the midst of persecutions.*

1 Unto the end. A psalm for David.

2 **I**N the Lord I put my trust: How then do you say to my soul: Get thee away from hence to the mountain like a sparrow?

3 For lo the wicked have bent their bow; they have prepared their arrows in the quiver; to shoot in the dark the upright of heart.

4 For they have destroyed the things which thou hast made: but what has the just man done?

5 The Lord *is* in his holy temple, the Lord's throne is in heaven.

His eyes look on the poor man: his eye-lids examine the sons of men.

6 The Lord trieth the just and the wicked: but he that loveth iniquity hateth his own soul.

7 He shall rain snares upon sinners: fire and brimstone and storms of winds *shall be* the portion of their cup.

8 For the Lord is just, and hath loved justice; his countenance hath beheld righteousness.

PSALM XI. *Heb. XII.*

*Salvum me fac. 1.*

*The prophet calls for God's help against the wicked.*

1 Unto the end; for the octave, a psalm for David.

2 **S**AVE me, O Lord, for there is now no Saint: truths are decayed from among the children of men.

3 They have spoken vain things every one to his neighbour: *with* deceitful lips, *and* with a double heart have they spoken.

4 May the Lord destroy all deceitful lips, and the tongue that speaketh proud things.

5 Who have said: We will magnify our tongue; our lips are our own; who is Lord over us?

6 By reason of the misery of the needy, and the groans of the poor; now will I arise, saith the Lord.

I will set him in safety; I will deal confidently in his regard.

7 The words of the Lord are pure words: *as* silver tried by the fire, purged from the earth, refined seven times.

8 Thou, O Lord, wilt preserve us: and keep us from this generation for ever.

9 The wicked walk round about:

about : according to thy high-  
neſs, thou haſt multiplied the  
children of men.

PSALM XII. *Heb. XIII.*

Uſquequò Domine.

*A prayer in Tribulation.*

1. Unto the end, a Pſalm for  
David.

**H**OW long, O Lord, wilt  
thou forget me unto the  
end? how long doſt thou turn  
away thy face from me?

2 How long ſhall I take  
counſels in my ſoul, ſorrow in  
my heart all the day?

3 How long ſhall my e-  
nemy be exalted over me?

4 Conſider and hear me, O  
Lord my God.

Enlighten my eyes, that I  
never ſleep in death: 5 Left  
at any time my enemy ſay I  
have prevailed againſt him.

They that trouble me will  
rejoice when I am moved:

6 But I have truſted in thy  
mercy.

My heart ſhall rejoice in  
thy Salvation: I will ſing  
to the Lord who giveth me  
good things: yea I will ſing  
to the name of the Lord the  
moſt high.

PSALM XIII. *Heb. XIV.*

Dixit inſipiens. 1.

*The general corruption of man  
before our redemption by  
Chriſt.*

1. Unto the end, a Pſalm for  
David.

**T**HE fool hath ſaid in  
his heart, there is no  
God.

They are corrupt, and are  
become abominable in their  
ways: there is none that doth  
good, no not one.

2 The Lord hath looked  
down from heaven upon the  
children of men, to ſee if there  
be any that underſtand and  
ſeek God.

3 They are all gone aſide,  
they are become unprofitable  
together: there is none that  
doth good, no not one.

Their throat is an open ſe-  
pulchre; with their tongues  
they aſted deceitfully; the  
poiſon of aſps is under their  
lips.

Their mouth is full of cur-  
ſing and bitterneſs; their feet  
are ſwift to ſhed blood.

Deſtruction and unhappineſs  
is in their ways; and the way  
of peace they have not known:  
there is no fear of God before  
their eyes.

4 Shall not all they know  
that work iniquity, who de-  
vour my people, as they eat  
bread?

5 They have not called  
upon the Lord; there have  
they trembled for fear, where  
there was no fear.

6 For the Lord is in the  
juſt generation: you have con-  
founded the counſel of the poor  
man, but the Lord is his hope.

7 Who ſhall give out of  
Sion the Salvation of Iſrael!

when the Lord shall have turned away the captivity of his people, Jacob shall rejoice and Israel shall be glad.

PSALM XIV. *Heb. XV.*

Domine quis habitabit.

*What kind of men shall dwell in the heavenly Sion.*

1. A Psalm for David.

**L**ORD who shall dwell in thy tabernacle? or who shall rest in thy holy hill?

2 He that walketh without blemish, and worketh justice:

3 He that speaketh truth in his heart, who hath not used deceit in his tongue:

Nor hath done evil to his neighbour: nor taken up a reproach against his neighbours.

4 In his sight the malignant is brought to nothing: but he glorifieth them that fear the Lord.

He that sweareth to his neighbour, and deceiveth not,

5 he that hath not put out his money to usury, nor taken bribes against the innocent:

He that doth these things shall not be moved for ever.

PSALM XV. *Heb. XVI.*

Conserve me Domine.

*Christ's future victory and triumph over the world, and death.*

1. The (a) inscription of a title to David himself.

**P**reserve me O Lord, for I have put my trust in thee. 2 I have said to the Lord, thou art my God, for thou hast no need of my goods.

3 To the Saints, who are in his land, he hath made wonderful all my desires in them.

4 Their infirmities were multiplied: afterwards they made haste.

I will not gather together their meetings for blood-offerings: nor will I be mindful of their names by my lips.

5 The Lord is the portion of my inheritance and of my cup: it is thou that wilt restore my inheritance to me.

6 The lines are fallen unto me in goodly places: for my inheritance is goodly to me.

7 I will bless the Lord, who hath given me understanding: moreover my reins also have corrected me even till night.

8 I set the Lord always in my sight: for he is at my right hand, that I be not moved.

9 Therefore my heart hath been glad, and my tongue hath rejoiced: moreover my flesh also shall rest in hope.

Psalm XV. (a) Ver. 1. *The inscription of a title.* That is, of a pillar or monument, *σηλογραφία*: which is as much as to say, that this psalm is most worthy to be engraved on an everlasting monument.

10 Because thou wilt not leave my soul in hell; nor wilt thou give thy holy one to see corruption.

11 Thou hast made known to me the ways of life, thou shalt fill me with joy with thy countenance; at thy right hand are delights even to the end.

PSALM XVI. *Heb. XVII.*

Exaudi Domine iustitiam.

*A just man's prayer in tribulation against the malice of his enemies.*

1. The prayer of David.

**H**EAR, O Lord, my justice: attend to my supplication.

Give ear unto my prayer, *which proceedeth* not from deceitful lips.

2 Let my judgment come forth from thy countenance: let thy eyes behold the things that are equitable.

3 Thou hast proved my heart, and visited it by night, thou hast tried me by fire: and iniquity hath not been found in me.

4 That my mouth may not speak the works of men: for the sake of the words of thy lips, I have kept hard ways.

5 Perfect thou my goings in thy paths: that my footsteps be not moved.

6 I have cried *to thee*, for thou, O God, hast heard me: O incline thy ear unto me, and hear my words.

7 Shew forth thy wonderful mercies; thou who savest them that trust in thee.

8 From them that resist thy right hand, keep me as the apple of thy eye.

Protect me under the shadow of thy wings. 9 From the face of the wicked who have afflicted me.

My enemies have surrounded my soul: 10 they have shut up (a) their fat: their mouth hath spoken proudly.

11 They have cast me forth and now they have surrounded me: they have set their eyes bowing down to the earth.

12 They have taken me, as a lion prepared for the prey; and as a young lion dwelling in secret places.

13 Arise, O Lord, disappoint him and supplant him; deliver my soul from the wicked one; thy sword 14 from the enemies of thy hand.

O Lord, (b) divide them from the few of the earth in their

Psalm XVI. (a) Ver. 10. *Their fat.* That is, their bowels of compassion: for they have none for me.

(b) Ver. 14. *Divide them from the few, &c.* that is, cut them off from *the earth*, and the few trifling things thereof; which

their life : their belly is filled from thy (c) hidden stores.

They are full of children : and they have left to their little ones the rest of *their substance*.

15 But as for me, I will appear before thy sight in justice : I shall be satisfied when thy glory shall appear.

PSALM XVII. *Heb. XVIII.*

Diligam te Domine.

*David's thanks to God for his delivery from all his enemies.*

1. Unto the end, for David the servant of the Lord, who spoke to the Lord the words of this canticle, in the day, that the Lord delivered him from the hand of all his enemies, and from the hand of Saul. ( 2 Kings xxii.

2 **I** Will love thee, O Lord, my strength : 3 The Lord *is* my firmament, my refuge, and my deliverer.

My God *is* my helper, and in him will I put my trust.

My protector and the horn

of my salvation, and my support.

4 Praising I will call upon the Lord : and I shall be saved from my enemies.

5 The sorrows of death surrounded me : and the torrents of iniquity troubled me.

6 The sorrows of hell encompassed me : and the snares of death prevented me.

7 In my affliction I called upon the Lord, and I cried to my God.

And he heard my voice from his holy temple : and my cry before him came into his ears.

8 The earth shook and trembled : the foundations of the mountains were troubled and were moved, because he was angry with them.

9 There went up a smoke in his wrath : and a fire flamed from his face : coals were kindled by it.

10 He bowed the heavens, and came down ; and darkness *was* under his feet.

11 And he ascended upon the Cherubim, and he flew ;

which they are so proud of, or, *divide them from the few* ; that is from thy elect, who are but *few* ; that they may no longer have it in their power to oppress them. It is not meant by way of a curse or imprecation ; but as many other the like passages in the psalms, by way of a prediction, or prophecy of what should come upon them, in punishment of their wickedness.

(c) Ver. 14. *Thy bidden stores*, thy secret treasures, out of which thou furnishest those earthly goods, which with a bountiful hand thou distributed both to good and bad.

he flew upon the wings of the winds.

12 And he made darkness his covert, his pavilion round about him: dark waters in the clouds of the air.

13 At the brightness *that was* before him the clouds passed, hail and coals of fire.

14 And the Lord thundered from heaven, and the Highest gave his voice, hail and coals of fire.

15 And he sent forth his arrows, and he scattered them: he multiplied lightnings and troubled them.

16 Then the fountains of waters appeared, and the foundations of the world were discovered.

At thy rebuke, O Lord, at the blast of the spirit of *thy* wrath.

17 He sent from on high, and took me: and received me out of many waters.

18 He delivered me from my strongest enemies, and from them that hated me: for they were too strong for me.

19 They prevented me in the day of my affliction: and the Lord became my protector.

20 And he brought me forth into a large place: he saved me, because he was well pleased with me.

21 And the Lord will reward me according to my justice; and will repay me ac-

ording to the cleanness of my hands:

22 Because I have kept the ways of the Lord; and have not done wickedly against my God.

23 For all his judgments are in my sight: and his justices I have not put away from me.

24 And I shall be spotless with him: and shall keep myself from my iniquity.

25 And the Lord will reward me according to my justice; and according to the cleanness of my hands before his eyes.

26 With the holy, thou wilt be holy; and with the innocent man, thou wilt be innocent:

27 And with the elect thou wilt ~~be~~ elect: and with the ~~per-~~verse thou wilt be perverted.

28 For thou wilt save the humble people; but wilt bring down the eyes of the proud.

29 For thou lightest my lamp O Lord: O my God enlighten my darkness.

30 For by thee I shall be delivered from temptation; and through my God I shall go over a wall.

31 As for my God, his way is undefiled: the words of the Lord are fire-*tried*: he is the protector of all that trust in him.

32 For who *is* God but the

the Lord? or who *is* God but our God?

33 God who hath girt me with strength; and made my way blameless.

34 Who hath made my feet like the feet of harts: and who setteth me upon high places.

35 Who teacheth my hands to war: and thou hast made my arms like a brazen bow.

36 And thou hast given me the protection of thy salvation: and thy right hand hath held me up:

And thy discipline hath corrected me unto the end: and thy discipline, the same shall teach me.

37 Thou hast enlarged my steps under me; and my feet are not weakned.

38 I will pursue after my enemies, and overtake them: and I will not turn again, till they are consumed.

39 I will break them, and they shall not be able to stand: they shall fall under my feet.

40 And thou hast girded me with strength unto battel; and hast subdued under me them that rose up against me.

41 And thou hast made my enemies *turn their* back upon me, and hast destroyed them that hated me.

42 They cried, but there was none to save them; to the Lord, but he heard them not.

43 And I shall beat them as small as the dust before the

wind; I shall bring them to naught, like the dirt in the streets.

44 Thou wilt deliver me from the contradictions of the people: thou wilt make me head of the gentiles.

45 A people, which I knew not, hath served me: at the hearing of the ear they have obeyed me.

46 The children that are strangers have lied to me, strange children have faded away, and have halted from their paths.

47 The Lord liveth, and blessed be my God, and let the God of my salvation be exalted.

48 O God, who avengest me; and subduest the people under me, my deliverer from my enemies.

49 And thou wilt lift me up above them that rise up against me: from the unjust man thou wilt deliver me.

50 Therefore will I give glory to thee, O Lord, among the nations, and I will sing a psalm to thy name.

51 Giving great deliverance to his king, and shewing mercy to David his anointed: and to his seed for ever.

PSALM XVIII. *Heb. XIX.*  
Cæli enarrant

*The works of God shew forth his glory: his law is greatly to be esteemed and loved.*

1 Unto the end. A psalm for David.

2 **T**HE Heavens shew forth the glory of God, and the firmament declareth the work of his hands.

3 Day to day uttereth speech, and night to night sheweth knowledge.

4 There are no speeches nor languages, where their voices are not heard.

5 Their sound hath gone forth into all the earth: and their words unto the ends of the world.

6 He hath set his tabernacle in the sun: and he as a bridegroom coming out of his bridechamber,

Hath rejoyced as a giant to run the way: 7 His going out is from the end of heaven,

And his circuit even to the end thereof: and there is no one that can hide himself from his heat.

8 The law of the Lord is unspotted, converting souls: the testimony of the Lord is faithful, giving wisdom to little ones.

9 The justices of the Lord are right, rejoicing hearts: the commandment of the Lord is lightsome, enlightening the eyes.

10 The fear of the Lord is holy, enduring for ever and ever: the judgments of the Lord are true, justified in themselves.

11 More to be desired than gold and many precious stones:

and sweeter than honey and the honey-comb.

12 For thy servant keepeth them, and in keeping them there is a great reward.

13 Who can understand sins? from my secret ones cleanse me, O Lord: 14 And from those of others spare thy servant.

If they shall have no dominion over me, then shall I be without spot: and I shall be cleansed from the greatest sin.

15 And the words of my mouth shall be such as may please: and the meditation of my heart always in thy sight

O Lord my helper and my redeemer.

PSALM XIX. *Heb. XX.*

Exaudiat te Dominus.

*A prayer for the king.*

1 Unto the end. A psalm for David.

2 **M**A Y the Lord hear thee in the day of tribulation: may the name of the God of Jacob protect thee.

3 May he send thee help from the sanctuary: and defend thee out of Sion.

4 May he be mindful of all thy sacrifices: and may thy whole burnt offering be made fat.

5 May he give thee according to thy own heart; and confirm all thy counsels.

6 We will rejoice in thy salvation; and in the name for

of our God we ſhall be exalted.

7 The Lord fulfil all thy petitions : now have I known that the Lord hath ſaved his anointed.

He will hear him from his holy heaven : the ſalvation of his right hand is (a) in powers

8 Some *truſt* in chariots, and ſome in horſes : but we will call upon the name of the Lord our God.

9 They are bound, and have fallen ; but we are riſen. and are ſet upright

O Lord ſave the king : and hear us in the day that we ſhall call upon thee.

PSALM XX. *Heb.* XXI.

Domine in virtute.

*Praise to God for Chriſt's exaltation after his paſſion.*

1 Unto the end. A pſalm for David.

2 **I**N thy ſtrength, O Lord, the king ſhall joy ; and in thy ſalvation he ſhall rejoice exceedingly.

3 Thou haſt given him his heart's deſire : and haſt not withholden from him the will of his lips.

4 For thou haſt prevented him with bleſſings of ſweetneſs : thou haſt ſet on his head a crown of pretious ſtones.

5 He aſked life of thee : and thou haſt given him length of days for ever and ever.

6 His glory is great in thy ſalvation : glory and great beauty ſhalt thou lay upon him.

7 For thou ſhalt give him to be a bleſſing for ever and ever : thou ſhalt make him joyful in gladneſs with thy countenance.

8 For the king hopeth in the Lord : and through the mercy of the moſt High he ſhall not be moved.

9 Let thy hand be found by all thy enemies : let thy right hand find out all them that hate thee.

10 Thou ſhalt make them as an oven of fire, in the time of thy anger : the Lord ſhall trouble them in his wrath, and fire ſhall devour them,

11 Their fruit ſhalt thou deſtroy from the earth : and their ſeed from among the children of men.

12 For they have intended evils againſt thee : they have deviſed counſels which they have not been able to eſtabliſh.

13 For thou ſhalt make them turn their back : (a) in thy remnants thou ſhalt prepare their face.

14 Be

Pſalm. XIX. Ver. 8. (a) *In powers.* That is, in ſtrength. His right hand is ſtrong and mighty to ſave them that truſt in him.

Pſalm. XX. (a) Ver. 13. *In thy remnants thou ſhalt prepare*

14 Be thou exalted, O Lord, in thy own strength: we will sing and praise thy power.

PSALM XXI. Heb. XXII.

Deus, Deus meus.

*Christ's passion: and the conversion of the Gentiles.*

1 Unto the end, for the morning protection, a psalm for David.

2 O God, my God, look upon me: why hast thou forsaken me?

Far from my salvation are (a) the words of my sins.

3 O my God, I shall cry by day, and thou wilt not hear: and by night, and it shall not be reputed as folly in me.

4 But thou dwellest in the holy place, the praise of Israel.

5 In thee have our fathers hoped; they have hoped, and thou hast delivered them.

6 They cried to thee, and they were saved: they trusted in thee, and were not confounded.

7 But I am a worm, and

no man: the reproach of men, and the outcast of the people.

8 All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head.

9 He hoped in the Lord, let him deliver him: let him save him, seeing he delighteth in him.

10 For thou art he that hast drawn me out of the womb: my hope from the breasts of my mother. 11 I was cast upon thee from the womb.

From my mother's womb thou art my God. 12 Depart not from me.

For tribulation is very near: for there is none to help me.

13 Many calves have surrounded me: fat bulls have besieged me.

14 They have opened their mouths against me, as a lion ravening and roaring.

15 I am poured out like water; and all my bones are scattered.

My heart is become like wax melting in the midst of my bowels.

*pare their face: or thou shalt set thy remnants against their faces. That is, thou shalt make them see what punishments remain for them hereafter from thy justice. Instead of remnants, St. Jerome renders it fumes, that is, cords or strings, viz. of the bow of divine justice from which God directs his arrows against the faces of his enemies.*

Psalm XXI. (a) Ver. 2. *The words of my sins.* That is, the sins of the world, which I have taken upon myself, cry out against me, and are the cause of all my sufferings.

16 My

16 My strength is dried up like a potshard, and my tongue hath cleaved to my jaws: and thou hast brought me down into the dust of death.

17 For many dogs have encompassed me; the council of the malignant hath besieged me.

They have dug my hands and feet. 18 They have numbred all my bones.

And they have looked and stared upon me. 19 They parted my garments amongst them; and upon my vesture they cast lots.

20 But thou, O Lord, remove not thy help to a distance from me: look towards my defense.

21 Deliver, O God, my soul from the sword: my only one from the hand of the dog.

22 Save me from the lion's mouth; and my lowness from the horns of the unicorns.

23 I will declare thy name to my brethren: in the midst of the church will I praise thee.

24 Ye that fear the Lord praise him: all ye the seed of Jacob glorify him.

25 Let all the seed of Israel fear him: because he hath not slighted nor despised the supplication of the poor man.

Neither hath he turned away his face from me: and

when I cried to him he heard me.

26 With thee is my praise in the great church: I will pay my vows in the sight of them that fear him.

27 The poor shall eat, and shall be filled; and they shall praise the Lord that seek him: their hearts shall live for ever and ever.

28 All the ends of the earth shall remember, and shall be converted to the Lord:

And all the kindreds of the Gentiles shall adore in his sight.

29 For the kingdom is the Lord's; and he shall have dominion over the nations.

30 All the fat ones of the earth have eaten and have adored: all they that go down to the earth shall fall before him.

31 And to him my soul shall live: and my seed shall serve him.

32 There shall be declared to the Lord a generation to come: and the heavens shall shew forth his justice to a people that shall be born, which the Lord hath made.

# PSALM XXII. Heb. XXIII.

Dominus regit me.

*God's spiritual benefits to faithful souls.*

1 A psalm for David.

**T**HE Lord (a) ruleth me: and I shall want no.

Psalm XXII. (a) Ver. 1. *Ruleth me.* In Hebrew, *Is my Shepherd*, viz. to feed, guide, and govern me.

thing.

thing. 2 He hath set me in a place of pasture.

He hath brought me up, on the water of refreshment ; 3 he hath converted my soul.

He hath led me on the paths of justice, for his own name's sake.

4 For though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me.

Thy rod and thy staff, they have comforted me.

5 Thou hast prepared a table before me, against them that afflict me.

Thou hast anointed my head with oil ; and my chalice which inebriateth me how goodly is it !

6 And thy mercy will follow me all the days of my life.

And that I may dwell in the house of the Lord, unto length of days.

PSALM XXIII. *Heb. XXIV.*

Domini est terra.

*Who are they that shall ascend to heaven : Christ's triumphant ascension thither.*

1 On the first day of the week, a psalm for David.

**T**HE earth is the Lord's and the fullness thereof: the world, and all they that dwell therein.

2 For he hath founded it upon the seas ; and hath prepared it upon the rivers.

3 Who shall ascend into the mountain of the Lord :

or who shall stand in his holy place ?

4 The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbour.

5 He shall receive a blessing from the Lord, and mercy from God his Saviour.

6 This is the generation of them that seek him, of them that seek the face of the God of Jacob.

7 Lift up your gates O ye princes : and be ye lifted up O eternal gates, and the King of Glory shall enter in.

8 Who is this King of Glory ? the Lord who is strong and mighty, the Lord mighty in battle.

9 Lift up your gates O ye princes, and be ye lifted up O eternal gates ; and the King of Glory shall enter in.

10 Who is this King of Glory ? the Lord of hosts, he is the King of Glory.

PSALM XXIV. *Heb. XXV.*

Ad te Domine levavi.

*A prayer for grace, mercy, and protection against our enemies.*

1 Unto the end, a psalm for David.

**T**O thee, O Lord, have I lifted up my soul. 2 In thee, O my God, I put my trust ; let me not be ashamed.

3 Neither let my enemies laugh

laugh at me: for none of them that wait on thee shall be confounded.

4 Let all them be confounded that act unjust things without cause.

Shew, O Lord, thy ways to me, and teach me thy paths.

5 Direct me in thy truth, and teach me; for thou art God my Saviour; and on thee have I waited all the day long.

6 Remember, O Lord thy bowels of compassion; and thy mercies that are from the beginning of the world.

7 The sins of my youth and my ignorances do not remember.

According to thy mercy remember thou me: for thy goodness sake O Lord.

8 The Lord is sweet and righteous: therefore he will give a law to sinners in the way.

9 He will guide the mild in judgment: he will teach the meek his ways.

10 All the ways of the Lord are mercy and truth, to them that seek after his covenant and his testimonies.

11 For thy name's sake, O Lord, thou wilt pardon my sin: for it is great.

12 Who is the man that feareth the Lord? He hath appointed him a law in the way he hath chosen.

13 His soul shall dwell in good things: and his seed shall inherit the land.

14 The Lord is a firmament to them that fear him: and his covenant shall be made manifest to them.

15 My eyes are ever towards the Lord: for he shall pluck my feet out of the snare.

16 Look thou upon me, and have mercy on me; for I am alone and poor.

17 The troubles of my heart are multiplied: deliver me from my necessities.

18 See my abjection and my labour; and forgive me all my sins.

19 Consider my enemies for they are multiplied, and have hated me with an unjust hatred.

20 Keep thou my soul, and deliver me: I shall not be ashamed, for I have hoped in thee.

21 The innocent and the upright have adhered to me: because I have waited on thee

22 Deliver Israel, O God, from all his tribulations.

PSALM XXV. *Heb. XXVI.*

Judica me Domine.

*David's prayer to God in his distress, to be delivered, that he may come to worship him in his tabernacle.*

1 Unto the end, a psalm for David.

**J**UDGE me, O Lord, for I have walked in my innocence: and I have put my trust in the Lord, and shall not be weakened.

2 Prove me, O Lord, and try

try me; burn my reins and my heart.

3 For thy mercy is before my eyes: and I am well pleased with thy truth.

4 I have not sat with the council of vanity: neither will I go in with the doers of unjust things.

5 I have hated the assembly of the malignant; and with the wicked I will not sit.

6 I will wash my hands among the innocent: and will compass thy altar, O Lord.

7 That I may hear the voice of thy praise: and tell of all thy wondrous works.

8 I have loved, O Lord, the beauty of thy house; and the place where thy glory dwelleth.

9 Take not away my soul, O God, with the wicked; nor my life with bloody men.

10 In whose hands are iniquities, their right hand is filled with gifts.

11 But as for me, I have walked in my innocence: redeem me, and have mercy on me.

12 My foot hath stood in the direct way: in the churches I will bless thee, O Lord.

PSALM. XXVI. *Heb. XXVII.*

*Dominus illuminatio.*

*David's faith and hope in God.*

1 The psalm of David before he was anointed.

**T**HE Lord is my light and my salvation, whom shall I fear?

The Lord is the protector of my life; of whom shall I be afraid?

2 Whilst the wicked draw near against me, to eat my flesh.

My enemies that trouble me, have themselves been weakened, and have fallen.

3 If armies in camp should stand together against me, my heart shall not fear.

If a battle should rise up against me, in this will I be confident.

4 One thing I have asked of the Lord, this will I seek after; that I may dwell in the house of the Lord all the days of my life.

That I may see the delight of the Lord, and may visit his temple.

5 For he hath hid me in his tabernacle; in the day of evils, he hath protected me in the secret place of his tabernacle.

6 He hath exalted me upon a rock: and now he hath lifted up my head above my enemies.

I have gone round, and have offered up in his tabernacle a sacrifice of jubilation, I will sing, and recite a psalm to the Lord.

7 Hear, O Lord, my voice, with which I have cried to thee: have mercy on me and hear me.

8 My heart hath said to thee, My face hath sought:

G 3

thee:

thee: thy face, O Lord, will I still seek.

9 Turn not away thy face from me; decline not in thy wrath from thy servant.

Be thou my helper, forsake me not; do not thou despise me, O God my Saviour.

10 For my father and my mother have left me: but the Lord hath taken me up.

11 Set me, O Lord, a law, in thy way, and guide me in the right path, because of my enemies.

12 Deliver me not over to the will of them that trouble me: for unjust witnesses have risen up against me; and iniquity hath lied to itself.

13 I believe to see the good things of the Lord in the land of the living.

14 Expect the Lord, do manfully, and let thy heart take courage, and wait thou for the Lord.

PSALM XXVII. *Heb. XXVIII.*

Ad te Domine clamabo.

*David's prayer that his enemies may not prevail over him.*

1 A psalm for David himself.

**U**NTO thee will I cry, O Lord; O my God be not thou silent to me; lest if thou be silent to me, I become like them that go down into the pit.

2 Hear, O Lord, the voice of my supplication, when I

pray to thee; when I lift up my hands to thy holy temple.

3 Draw me not away together with the wicked; and with the workers of iniquity destroy me not.

Who speak peace with their neighbour: but evils *are* in their hearts.

4 Give them according to their works, and according to the wickedness of their inventions.

According to the works of their hands give thou to them: render to them their reward.

5 Because they have not understood the works of the Lord, and the operations of his hands; thou shalt destroy them, and shalt not build them up.

6 Blessed be the Lord, for he hath heard the voice of my supplication.

7 The Lord is my helper and my protector: in him hath my heart confided, and I have been helped.

And my flesh hath flourished again, and with my will I will give praise to him.

8 The Lord is the strength of his people, and the protector of the salvation of his anointed.

9 Save, O Lord, thy people, and bless thy inheritance: and rule them and exalt them for ever.

PSALM XXVIII. *Heb. xxix.*

*Afferte Domino.*

*An invitation to glorify God, with a commemoration of his mighty works.*

1 A psalm for David, at the finishing of the tabernacle.

**B**RING to the Lord, O ye children of God, bring to the Lord the offspring of rams.

2 Bring to the Lord glory and honour; bring to the Lord glory to his name, adore ye the Lord in his holy court.

3 The voice of the Lord is upon the waters; the God of majesty hath thundered. The Lord upon many waters.

4 The voice of the Lord is in power; the voice of the Lord in magnificence.

5 The voice of the Lord breaketh the cedars: yea the Lord shall break the cedars of Libanus.

6 And (a) shall reduce them to pieces, as a calf of Libanus, and as the beloved son of unicorns.

7 The voice of the Lord divideth the flame of fire. 8

The voice of the Lord shaketh the desert: and the Lord shall shake the desert of Cades.

9 The voice of the Lord prepareth the stags: and he will discover the thick woods: and in his temple all shall speak *his* glory.

10 The Lord maketh the flood to dwell: and the Lord shall sit king for ever.

The Lord will give strength to his people: the Lord will bless his people with peace.

PSALM XXIX. *Heb. xxx.*

*Exaltabo te Domine.*

*David praiseth God for his deliverance, and his merciful dealings with him.*

1 A psalm of a canticle, at the dedication of David's house.

2 **I** Will extol thee, O Lord, for thou hast upheld me: and hast not made my enemies to rejoice over me.

3 O Lord, my God, I have cried to thee, and thou hast healed me.

4 Thou hast brought forth, O Lord, my soul from hell:

Pfalm XXVIII. (a) Ver. 6. *Shall reduce them to pieces, &c.* In Hebrew, *Shall make them to skip like a calf.* The psalmist here describes the effects of thunder (which he calls the voice of the Lord) which sometimes breaks down the tallest and strongest trees; and makes their broken branches skip, &c. All this is to be understood mystically, of the powerful voice of God's word in his church; which has broke the pride of the great ones of this world, and brought many of them meekly and joyfully to submit their necks to the sweet yoke of Christ.

thou

thou hast saved me from them  
that go down into the pit.

5 Sing to the Lord, O  
you his Saints : and give praise  
to the memory of his holi-  
ness.

6 For wrath is in his in-  
dignation ; and life in his *good*  
will.

In the evening weeping shall  
have place, and in the morn-  
ing gladness.

7 And in my abundance I  
said : I shall never be mov-  
ed.

8 O Lord, in thy favour,  
thou gavest strength to my  
beauty.

Thou turnedst away thy face  
from me, and I became trou-  
bled.

9 To thee, O Lord, will  
I cry ; and I will make sup-  
plication to my God.

10 What profit is there in  
my blood, whilst I go down  
to corruption ?

Shall dust confess to thee,  
or declare thy truth ?

11 The Lord hath heard,  
and hath had mercy on me :  
the Lord became my helper.

12 Thou hast turned for  
me my mourning into joy :  
thou hast cut my sack-cloth,  
and hast compassed me with  
gladness.

13 To the end that my  
glory may sing to thee, and  
I may not regret ; O Lord  
my God, I will give praise  
to thee for ever.

PSALM XXX. *Heb. XXXI.*

In te Domine speravi.

*A prayer of a just man under  
affliction.*

1 Unto the end, a psalm for  
David, in an extasy.

2 **I**N thee, O Lord have I  
hoped, let me never be  
confounded : deliver me in  
thy justice.

3 Bow down thy ear to me :  
make haste to deliver me.

Be thou unto me a God a  
protector, and a house of re-  
fuge, to save me.

4 For thou art my strength  
and my refuge ; and for thy  
name's sake thou wilt lead me,  
and nourish me.

5 Thou wilt bring me out  
of this snare, which they have  
hid for me ; for thou art my  
protector.

6 Into thy hands I com-  
mend my spirit : thou hast re-  
deemed me O Lord the God  
of truth.

7 Thou hast hated them  
that regard vanities, to no  
purpose.

But I have hoped in the  
Lord. 8 I will be glad and  
rejoice in thy mercy.

For thou hast regarded my  
humility, thou hast saved my  
soul out of distresses.

9 And thou hast not shut  
me up in the hands of the e-  
nemy : thou hast set my feet  
in a spacious place.

10 Have mercy on me, O  
Lord,

Lord, for I am afflicted: my eye is troubled with wrath, my soul, and my belly.

11 For my life is wasted with grief: and my years in sighs.

My strength is weakened through poverty: and my bones are disturbed.

12 I am become a reproach among all my enemies, and very much to my neighbours; and a fear to my acquaintance.

They that saw me without fled from me. 13 I am forgotten as one dead from the heart.

I am become as a vessel that is destroyed. 14 For I have heard the blame of many that dwell round about.

While they assembled together against me, they consulted to take away my life.

15 But I have put my trust in thee, O Lord: I said thou art my God. 16 My lots are in thy hands.

Deliver me out of the hands of my enemies; and from them that persecute me.

17 Make thy face to shine upon thy servant; save me in thy mercy.

18 Let me not be confounded, O Lord, for I have called upon thee.

Let the wicked be ashamed, and be brought down to hell.

19 Let deceitful lips be made dumb.

Which speak iniquity a-

gainst the just, with pride and abuse.

20 O how great is the multitude of thy sweetness, O Lord, which thou hast hidden for them that fear thee!

Which thou hast wrought for them that hope in thee, in the sight of the sons of men.

21 Thou shalt hide them in the secret of thy face, from the disturbance of men.

Thou shalt protect them in thy tabernacle from the contradiction of tongues.

22 Blessed be the Lord, for he hath shewed his wonderful mercy to me in a fortified city.

23 But I said in the excess of my mind, I am cast away from before thy eyes.

Therefore thou hast heard the voice of my prayer, when I cried to thee.

24 O love the Lord all ye his saints: for the Lord will require truth, and will repay them abundantly that act proudly.

25 Do ye manfully, and let your heart be strengthened, all ye that hope in the Lord.

PSALM XXXI. *Heb. XXXII.*

*Beati quorum.*

*The second penitential psalm.*

1 To David himself, understanding.

**B**LESSED are they whose iniquities are forgiven, and whose sins are covered.

2 Blessed is the man to whom

whom the Lord hath not imputed sin, and in whose spirit there is no guile.

3 (a) Because I was silent, my bones grew old; whilst I cried out all the day long.

4 For day and night thy hand was heavy upon me; (b) I am turned in my anguish, whilst the thorn is fastened.

5 I have acknowledged my sin to thee, and my injustice I have not concealed.

I said I will confess against myself my injustice to the Lord; and thou hast forgiven the wickedness of my sin.

6 For this shall every one that is holy pray to thee, in a seasonable time.

And yet in a flood of many waters, they shall not come nigh unto him.

7 Thou art my refuge from the trouble which hath encompassed me: my joy, deliver me from them that surround me.

8 I will give thee understanding, and I will instruct thee in this way, in which

thou shalt go: I will fix my eyes upon thee.

9 Do not become like the horse and the mule, who have no understanding.

With bit and bridle bind fast their jaws, who come not near unto thee.

10 Many are the scourges of the sinner, but mercy shall encompass him that hopeth in the Lord.

11 Be glad in the Lord, and rejoice ye just: and glory all ye right of heart.

PSALM xxxii. *Heb. xxxiii.*

Exultate iusti.

*An exhortation to praise God and to trust in him.*

A psalm for David.

**R**ejoice in the Lord O ye just: praise becometh the upright.

2 Give praise to the Lord on the harp; sing to him with the psaltery, the instrument of ten strings.

3 Sing to him a new canticle, sing well unto him with a loud noise.

4 For the word of the Lord

Psalm XXXI. (a) Ver. 3. *Because I was silent, &c.* That is, whilst I kept silence, by concealing, or refusing to confess my sins, thy hand was heavy upon me, &c.

(b) Ver. 4. *I am turned, &c.* That is, I turn and rowl about in my bed, to seek for ease in my pain, whilst the thorn of thy justice pierces my flesh, and sticks fast in me. Or, *I am turned*; that is, I am converted to thee my God, by being brought to a better understanding by thy chastisements. In the Hebrew it is, *my moisture is turned into the droughts of the summer.*

is right, and all his works are done with faithfulness.

5 He loveth mercy and judgment; the earth is full of the mercy of the Lord.

6 By the word of the Lord the heavens were established; and all the power of them by the spirit of his mouth.

7 He gathereth together the waters of the sea, as in a vessel; and layeth up the depths in storehouses.

8 Let all the earth fear the Lord, and let all the inhabitants of the world be in awe of him.

9 For he spoke and they were made: he commanded and they were created.

10 The Lord bringeth to nought the counsels of nations; and he rejecteth the devices of people, and casteth away the counsels of princes.

11 But the counsel of the Lord standeth forever: the thoughts of his heart to all generations.

12 Blessed is the nation whose God is the Lord: the people whom he hath chosen for his inheritance.

13 The Lord hath looked from heaven: he hath beheld all the sons of men.

14 From his habitation which he hath prepared, he hath looked upon all that dwell on the earth.

15 He who hath made the hearts of every one of them:

who understandeth all their works.

16 The king is not saved by a great army: nor shall the giant be saved by his own great strength.

17 Vain is the horse for safety: neither shall he be saved by the abundance of his strength.

18 Behold the eyes of the Lord are on them that fear him: and on them that hope in his mercy.

19 To deliver their souls from death: and feed them in famine.

20 Our soul waiteth for the Lord: for he is our helper and protector.

21 For in him our heart shall rejoice: and in his holy name we have trusted.

22 Let thy mercy, O Lord, be upon us, as we have hoped in thee.

PSALM XXXIII. *Heb. xxxiv, Benedicam Dominum.*

*An exhortation to the praise, and service of God*

1. For David when he changed his countenance before Achimelech, who dismissed him, and he went his way.

[1 Kings 21.]

2. I Will bless the Lord at all times, his praise shall be always in my mouth.

3 In the Lord shall my soul be praised; let the meek hear and rejoice.

4 O magnify the Lord with

with me: and let us extol his name together.

5 I fought the Lord, and he heard me: and he delivered me from all my troubles.

6 Come ye to him and be enlightened: and your faces shall not be confounded.

7 This poor men cried, and the Lord heard him: and saved him out of all his troubles.

8 The Angel of the Lord shall encamp round about them that fear him: and shall deliver them.

9 O taste, and see that the Lord is sweet: blessed is the man that hopeth in him.

10 Fear the Lord all ye his saints: for there is no want to them that fear him.

11 The rich have wanted, and have suffered hunger: but they that seek the Lord shall not be deprived of any good.

12 Come children, hearken to me: I will teach you the fear of the Lord.

13 Who is the man that desireth life: who loveth to see good days?

14 Keep thy tongue from evil, and thy lips from speaking guile.

15 Turn away from evil, and do good: seek after peace and pursue it.

16 The eyes of the Lord are upon the just: and his ears unto their prayers.

17 But the countenance of the Lord is against them that

do evil things: to cut off the remembrance of them from the earth.

18 The just cried, and the Lord heard them: and delivered them out of all their troubles.

19 The Lord is nigh unto them that are of a contrite heart: and he will save the humble of spirit.

20 Many are the afflictions of the just: but out of them all will the Lord deliver them.

21 The Lord keepeth all their bones, not one of them shall be broken.

22 The death of the wicked is very evil: and they that hate the just shall be guilty.

23 The Lord will redeem the souls of his servants: and none of them that trust in him shall offend.

PSALM XXXIV. *Heb. xxxv.*  
Judica Domine nocentes me  
*David, in the person of Christ,*  
*prayeth against his persecu-*  
*ters; prophetically foreshew-*  
*ing the punishments that*  
*shall fall upon them.*

1 For David himself.

JUDGE thou O Lord them, that wrong me; overthrow them that fight against me

2 Take hold of arms and shield: and rise up to help me.

3 Being out the sword, and shut up the way against them that persecute me: say to my soul, I am thy salvation.

4 Let them be confounded  
and

and ashamed that seek after my soul.

Let them be turned back and be confounded that devise evil against me.

5 Let them become as dust before the wind : and let the Angel of the Lord straiten them.

6 Let their way become dark and slippery ; and let the Angel of the Lord pursue them.

7 For without cause they have hid their net for me unto destruction : without cause they have upbraided my soul.

8 Let the snare which he knoweth not come upon him : and let the net which he hath catch him : and into that very snare let him fall.

9 But my soul shall rejoice in the Lord ; and shall be delighted in his salvation.

10 All my bones shall say, Lord, who is like to thee ?

Who deliverest the poor from the hand of them that are stronger than he ; the needy and the poor from them that strip him.

11 Unjust witnesses rising up have asked me things I knew not.

12 They repayed me evil for good : to the depriving me of my soul.

13 But as for me, when they were troublesome to me ; I was clothed with hair cloth.

I humbled my soul with

fasting ; and my prayer shall be turned into my bosom.

14 As a neighbour and as an own brother, so did I please : as one mourning and sorrowful so was I humbled.

15 But they rejoiced against me, and came together : scourges were gathered together upon me, and I knew not *why*.

16 They were separated, and repented not : they tempted me, they scoffed at me with scorn ; they gnashed upon me with their teeth.

17 Lord when wilt thou look upon me ? rescue thou my soul from their malice ; my only one from the lions.

18 I will give thanks to thee in the great church ; I will praise thee in a strong people.

19 Let not them that are my enemies wrongfully rejoice over me : who have hated me without cause, and wink with the eyes.

20 For they spoke indeed peaceably to me ; and speaking in the anger of the earth they devised guile.

21 And they opened their mouth wide against me ; they said well done, well done, our eyes have seen it.

22 Thou hast seen *this*, O Lord be not thou silent : O Lord depart not from me.

23 Arise, and be attentive to my judgment : to my cause, my God and my Lord.

24 Judge me, O Lord my God, according to thy justice  
H and,

and let them not rejoice over me.

25 Let them not say in their hearts : it is well, it is well to our mind : neither let them say we have swallowed him up.

26 Let them blush ; and be ashamed together, who rejoice at my evils.

Let them be clothed with confusion and shame, who speak great things against me.

27 Let them rejoice and be glad, who are well pleased with my justice : and let them say always, the Lord be magnified, who delight in the peace of his servant.

28 And my tongue shall meditate thy justice, thy praise all the day long.

PSALM xxxv. *Heb. xxxvi.*

*Dixit injustus.*

*The malice of sinners, and the goodness of God.*

1 Unto the end, for the servant of God David himself.

2 **T**HE unjust hath said within himself, that he would sin : there is no fear of God before his eyes.

3 For in his sight he hath done deceitfully, that his iniquity may be found (a) unto hatred.

4 The words of his mouth

are iniquity and guile : he would not understand that he might do well.

5 He hath devised iniquity on his bed, he hath set himself on every way that is not good ; but evil he hath not hated.

6 O Lord, thy mercy is in heaven, and thy truth reacheth even to the clouds.

7 Thy justice is as the mountains of God, thy judgments are a great deep.

Men and beast thou wilt preserve, O Lord. 8 O how hast thou multiplied thy mercy, O God !

But the children of men shall put their trust under the covert of thy wings.

9 They shall be inebriated with the plenty of thy house ; and thou shalt make them drink of the torrent of thy pleasure.

10 For with thee is the fountain of life ; and in thy light we shall see light.

11 Extend thy mercy to them that know thee, and thy justice to them that are right in heart.

12 Let not the foot of pride come to me, and let not the hand of the sinner move me.

13 There the workers of iniquity are fallen, they are cast out, and could not stand.

Psalm XXXV. (a) Ver. 3. *Unto hatred. That is, hateful to God.*

PSALM xxxvi. *Heb. xxxvii.*

*Noli emulari.*

*An exhortation to despise this world; and the short prosperity of the wicked: and to trust in providence.*

A psalm for David himself.

**B**E not emulous of evil doers; nor envy them that work iniquity.

2 For they shall shortly wither away as grass, and as the green herbs shall quickly fall.

3 Trust in the Lord, and do good, and dwell in the land, and thou shalt be fed with its riches.

4 Delight in the Lord, and he will give thee the requests of thy heart.

5 Commit thy way to the Lord, and trust in him, and he will do it.

6 And he will bring forth thy justice as the light, and thy judgment as the noon day. 7. Be subject to the Lord and pray to him.

Envy not the man who prospereth in his way; the man who doth unjust things.

8 Cease from anger, and leave rage; have no emulation to do evil.

9 For evil doers shall be cut off: but they that wait upon the Lord, they shall inherit the land.

10 For yet a little while and the wicked shall not be: and thou shalt seek his place, and shalt not find it.

11 But the meek shall inherit the land, and shall delight in abundance of peace.

12 The sinner shall watch the just man: and shall gnash upon him with his teeth.

13 But the Lord shall laugh at him: for he foreseeth that his day shall come.

14 The wicked have drawn out the sword: they have bent their bow.

To cast down the poor and needy, to kill the upright of heart.

15 Let their sword enter into their own hearts, and let their bow be broken.

16 Better is a little to the just, than the great riches of the wicked.

17 For the arms of the wicked shall be broken in pieces; but the Lord strengtheneth the just.

18 The Lord knoweth the days of the undefiled; and their inheritance shall be for ever.

19 They shall not be confounded in the evil time; and in the days of famine they shall be filled: 20 because the wicked shall perish.

And the enemies of the Lord, presently after they shall be honoured and exalted, shall come to nothing and vanish like smoke.

21 The sinner shall borrow, and not pay again: but the just sheweth mercy and shall give.

22 For such as bless him shall

shall inherit the land; but such as curse him shall perish.

23 With the Lord shall the steps of a man be directed, and he shall like well his way.

24 When he shall fall, he shall not be bruised, for the Lord putteth his hand under him.

25 I have been young, and now am old; and I have not seen the just forsaken, nor his seed seeking bread.

26 He sheweth mercy and lendeth all the day long; and his seed shall be in blessing.

27 Decline from evil and do good, and dwell for ever and ever.

28 For the Lord loveth judgment, and will not forsake his Saints, they shall be preserved for ever.

The unjust shall be punished, and the seed of the wicked shall perish.

29 But the just shall inherit the land, and shall dwell therein for ever more.

30 The mouth of the just shall meditate wisdom; and his tongue shall speak judgment.

31 The law of his God is in his heart, and his steps shall not be supplanted.

32 The wicked watcheth the just man, and seeketh to put him to death.

33 But the Lord will not leave him in his hands; nor condemn him when he shall be judged.

34 Expect the Lord and keep his way: and he will exalt thee to inherit the land: when the sinners shall perish thou shalt see.

35 I have seen the wicked highly exalted, and lifted up like the cedars of Libanus.

36 And I passed by, and lo he was not: and I sought him and his place was not found.

37 Keep innocence, and behold justice; for there are remnants for the peaceable man.

38 But the unjust shall be destroyed together, the remnants of the wicked shall perish.

39 But the salvation of the just is from the Lord, and he is their protector in the time of trouble.

40 And the Lord will help them and deliver them: and he will rescue them from the wicked, and save them, because they have hoped in him.

PSALM XXXVII. *Heb. xxxviii.*

Domine ne in furore. 2.

*A prayer of a penitent for the remission of his sins. The third penitential psalm.*

1 A psalm for David, (a) for

Psalm XXXVII. (a) Ver. 1. *For a remembrance, viz. of our miseries and sins; and to be sung on the sabbath-day.*

a remembrance, of the sabbath.

2 **R**EBUKE me not, O Lord, in thy indignation: nor chastise me in thy wrath.

3 For thy arrows are fastened in me: and thy hand hath been strong upon me.

4 There is no health in my flesh, because of thy wrath: there is no peace for my bones because of my sins.

5 For my iniquities are gone over my head: and as a heavy burden are become heavy upon me.

6 My soars are putrified and corrupted, because of my foolishness.

7 I am become miserable, and am bowed down even to the end: I walked sorrowful all the day long.

8 For my loins are filled with illusions: and there is no health in my flesh.

9 I am afflicted and humbled exceedingly: I roared with the groaning of my heart.

10 Lord, all my desire is before thee, and my groaning is not hid from thee.

11 My heart is troubled, my strength hath left me, and the light of my eyes itself is not with me.

12 My friends and my neighbours have drawn near, and stood against me.

And they that were near me stood a-far off: 13 and they that sought my soul used violence.

And they that sought evils to me spoke vain things, and studied deceits all the day long.

14 But I, as a deaf man, heard not: and *was* as a dumb man not opening his mouth.

15 And I became as a man that heareth not; and that hath no reproofs in his mouth.

16 For in thee, O Lord, have I hoped: thou wilt hear me, O Lord my God.

17 For I said, Left at any time my enemies rejoice over me: and whilst my feet are moved they speak great things against me.

18 For I am ready for scourges: and my sorrow is continually before me.

19 For I will declare my iniquity: and I will think for my sin.

20 But my enemies live, and are stronger than I: and they that hate me wrongfully are multiplied.

21 They that render evil for good, have detracted me, because I followed goodness.

22 Forsake me not, O Lord my God: do not thou depart from me.

23 Attend unto my help, O Lord, the God of my salvation.

**H** 301 Psalms

PSALM XXXVIII. *Heb. xxxix.*

*Dixi custodiam.*

*A just man's peace and patience  
in his sufferings; consider-  
ing the vanity of the world,  
and the providence of God.*

1 Unto the end, for Idithun  
himself, a canticle of Da-  
vid.

2 **I** Said, I will take heed  
to my ways: that I sin  
not with my tongue.

I have set a guard to my  
mouth, when the sinner stood  
against me.

3 I was dumb, and was  
humbled, and kept silence e-  
ven from good things: and  
my sorrow was renewed.

4 My heart grew hot with-  
in me: and in my meditation  
a fire shall flame out.

5 I spoke with my tongue:  
O Lord make me know my  
end.

And what is the number of  
my days: that I may know  
what is wanting to me.

6 Behold thou hast made  
my days measurable: and my  
substance is as nothing before  
thee.

And indeed all things are  
vanity: every man living.

7 Surely man passeth as an  
image: yea and he is disquieted  
in vain.

He storeth up: and he  
knoweth not for whom he  
shall gather these things.

8 And now what is my  
hope? is it not the Lord?

and my substance is with thee.

9 Deliver thou me from all  
my iniquities: thou hast made  
me a reproach to the fool.

10 I was dumb, and I  
opened not my mouth, be-  
cause thou hast done it. 11  
Remove thy scourges from  
me.

The strength of thy hand  
hath made me faint with thy  
rebukes: 12 Thou hast cor-  
rected man for iniquity.

And thou hast made his soul  
to waste away like a spider:  
surely in vain is any man dis-  
quieted.

13 Hear my prayer, O  
Lord, and my supplication:  
give ear to my tears.

Be not silent; for I am a  
stranger with thee, and a so-  
journer as all my fathers were.

14 O forgive me, that I  
may be refreshed, before I go  
hence, and be no more.

PSALM XXXIX. *Heb. XL.*

*Expectans expectavi.  
Christ's coming, and redeeming  
mankind.*

1 Unto the end, a psalm for  
David himself.

2 **W**ITH expectation  
I have waited for  
the Lord, and he was atten-  
tive to me.

3 And he heard my pray-  
ers, and brought me out of  
the pit of misery and the mire  
of dregs.

And he set my feet upon a  
rock, and directed my steps.

4 And

4 And he put a new canticle into my mouth, a song to our God.

Many shall see *this*, and shall fear: and they shall hope in the Lord.

5 Blessed is the man whose trust is in the name of the Lord: and who hath not had regard to vanities, and lying follies.

6 Thou hast multiplied thy wonderful works, O Lord, my God: and in thy thoughts there is no one like to thee.

I have declared and I have spoken: they are multiplied above number.

7 Sacrifice and oblation thou didst not desire; but thou hast pierced ears for me.

Burnt-offering and sin-offering thou didst not require: 8 then said I, Behold I come.

In the head of the book it is written of me 9 that I should do thy will: O my God, I have desired *it*, and thy law in the midst of my heart.

10 I have declared thy justice in the great church: lo I will not restrain my lips, O Lord thou knowest it.

11 I have not hid thy justice within my heart: I have

declared thy truth and thy salvation.

I have not concealed thy mercy and thy truth from the great council.

12 Withhold not thou, O Lord, thy tender mercies from me: thy mercy and thy truth have always upheld me.

13 For evils without number have surrounded me; (a) my iniquities have overtaken me, and I was not able to see.

They are multiplied above the hairs of my head: and my heart hath forsaken me.

14 Be pleased, O Lord, to deliver me; look down, O Lord to help me.

15 Let them be confounded and ashamed together, that seek after my soul to take it away.

Let them be turned backward and be ashamed that desire evils to me.

16 Let them immediately bear their confusion, that say to me, (b) 'Tis well, 'tis well.

17 Let all that seek thee rejoice and be glad in thee: and let such as love thy salvation say always the Lord be magnified.

18 But I am a beggar and

Psalm XXXIX. (a) Ver. 13. *My iniquities*. That is, the sins of all mankind, which I have taken upon me.

(b) Ver. 16. *'Tis well, 'tis well*. The Hebrew here is an interjection of one insulting and deriding, like the *vah*.

Mat. xxvii. 40.

poor;

poor; the Lord is careful for me.

Thou art my helper and my protector: O my God, be not slack.

PSALM XL. *Heb. XLI.*

*Beatus qui intelligit.*

*The happiness of him that shall believe in Christ; notwithstanding the humility and poverty in which he shall come: the malice of his enemies, especially of the traitor Judas.*

Unto the end, a psalm for David himself.

**B**LESSED is he that understandeth concerning the needy and the poor: the Lord will deliver him in the evil day.

3. The Lord preserve him and give him life, and make him blessed upon the earth: and deliver him not up to the will of his enemies.

4. The Lord help him on his bed of sorrow: thou hast turned all his couch in his sickness.

5. I said: O Lord be thou merciful to me: heal my soul, for I have sinned against thee.

6. My enemies have spoken evils against me: when shall he die and his name perish?

7. And if he came in to see me, he spoke vain things; his heart gathered together iniquity to itself.

He went out and spoke to the same purpose.

8. All my enemies whispered together against me: they devised evils to me.

9. They determined against me an unjust word: shall he that sleepeth rise again no more?

10. For even the man of my peace, in whom I trusted, who ate my bread, hath greatly supplanted me.

11. But thou, O Lord have mercy on me, and raise me up again: and I will requite them.

12. By this I know, that thou hast had a good will for me: because my enemy shall not rejoice over me.

13. But thou hast upheld me by reason of my innocence; and hast established me in thy sight for ever.

14. Blessed be the Lord the God of Israel from eternity to eternity. So be it. So be it.

PSALM XLI. *Heb. XLII.*

*Quemadmodum desiderat.*

*The fervent desire of the just after God: hope in afflictions.*

1. Unto the end, understanding, for the sons of Core.

**A**S the hart panteth after the fountains of waters; so my soul panteth after thee O God.

3. My soul hath thirsted after the strong living God: when shall I come and appear before the face of God?

4. My tears have been my bread

bread day and night, whilst it is said to me daily where is thy God?

5 These things I remembered, and poured out my soul in me: for I shall go over into the place of the wonderful tabernacle, even to the house of God:

With the voice of joy and praise; the noise of one feasting.

6 Why art thou sad, O my soul; and why dost thou trouble me?

Hope in God; for I will still give praise to him, the salvation of my countenance; 7 and my God.

My soul is troubled within myself: therefore will I remember thee from the land of Jordan and Hermoniim, from the little hill.

8 Deep calleth on deep, at the noise of thy flood-gates.

All thy heighths, and thy billows have passed over me.

9 In the day time the Lord hath commanded his mercy; and a canticle to him in the night.

With me 7 prayer to the God of my life. 10 I will say to God, thou art my support.

Why hast thou forgotten me? and why go I mourning, whilst my enemy afflicteth me?

11 Whilst my bones are broken, my enemies who trouble me have reproached me.

Whilst they say to me day by day, where is thy God?

12 Why art thou cast down, O my soul? and why dost thou disquiet me?

Hope thou in God, for I will still give praise to him: the salvation of my countenance and my God.

PSALM XLII. *Heb. XLIII.*

Judica me Deus.

*The prophet aspireth after the temple and altar of God.*

1 A psalm for David.

**J**UDGE me, O God, and distinguish my cause from the nation that is not holy, deliver me from the unjust and deceitful man.

2. For thou art God my strength: why hast thou cast me off? and why do I go sorrowful whilst the enemy afflicteth me?

3 Send forth thy light and thy truth. they have conducted me, and brought me unto thy holy hill, and into thy tabernacles.

4 And I will go in to the altar of God: to God who giveth joy to my youth.

5 To thee, O God my God, I will give praise upon the harp: why art thou sad, O my soul; and why dost thou disquiet me?

6 Hope in God, for I will still give praise to him, the salvation of my countenance and my God.

PSALM

PSALM XLII. *Heb. XLIV.*

*Deus auribus nostris.*

*The church commemorates former favours, and presents afflictions; under which she prays for succour.*

1 Unto the end, for the sons of Core to give understanding.

2 **W**E have heard, O God, with our ears: our fathers have declared to us.

The work thou hast wrought in their days, and in the days of old.

3 Thy hand destroyed the Gentiles, and thou plantedst them: thou didst afflict the people and cast them out.

4 For they got not the possession of the land by their own sword: neither did their own arm save them.

But thy right hand and thy arm, and the light of thy countenance: because thou wast pleased with them.

5 Thou art thy self my king and my God: who com-mandedst the saving of Jacob.

6 Through thee we will push down our enemies with the horn: and through thy name we will despise them that rise up against us.

7 For I will not trust in my bow: neither shall my sword save me.

8 But thou hast saved us from them that afflict us: and hast put them to shame that hate us.

9 In God shall we glory

all the day long: and in thy name we will give praise for ever.

10 But now thou hast cast us off, and put us to shame: and thou O God wilt not go out with our armies.

11 Thou hast made us turn our back to our enemies: and they that hated us plundered for themselves.

12 Thou hast given us up like sheep to be eaten: thou hast scattered us among the nations.

13 Thou hast sold thy people for no price: and there was no reckoning in the exchange of them.

14 Thou hast made us a reproach to our neighbours, a scoff and derision to them that are round about us.

15 Thou hast made us a by-word, among the Gentiles; a shaking of the head among the peoples.

16 All the day long my shame is before me: and the confusion of my face hath covered me.

17 For the voice of him that reproacheth and detracteth me: by reason of the enemy and persecutor.

18 All these things have come upon us, yet we have not forgotten thee: and we have not done wickedly in thy covenant.

19 And our heart hath not turned back: neither hast thou turned aside our steps from thy way.

20 For

20 For thou hast humbled us in the place of affliction : and the shadow of death hath covered us.

21 If we have forgotten the name of our God, and if we have spread forth our hand to a strange God.

22 Shall not God search out these things ? For he knoweth the secrets of the heart.

Because for thy sake we are killed all the day long : we are counted as sheep for the slaughter.

23 Arise, why sleepest thou, O Lord ? arise, and cast us not off to the end.

24 Why turnest thou thy face away ? and forgettest our want and our trouble.

25 For our soul is humbled down to the dust : our belly cleaveth to the earth.

26 Arise, O Lord, help us and redeem us for thy name's sake.

PSALM XLIV. *Heb. XLV.*

*Eruclavit cor meum.*

*The excellence of Christ's kingdom, and the endowments of his church.*

Unto the end, (a) for them that shall be change, for the sons of Core, for understanding. A canticle for (b) the beloved.

2 MY heart hath uttered a good word : I speak my works to the king.

My tongue is the pen of a scrivener that writeth swiftly.

3 Thou art beautiful above the sons of men : grace is poured abroad in thy lips ; therefore hath God blessed thee for ever.

4 Gird thy sword upon thy thigh, O thou most mighty :

5 With thy comeliness and thy beauty set out proceed prosperously, and reign.

Because of truth and meekness and justice : and thy right hand shall conduct thee wonderfully.

6 Thy arrows are sharp : under thee shall people fall, into the hearts of the king's enemies.

7 Thy throne, O God, is for ever and ever : the scepter of thy kingdom is a scepter of uprightness.

8 Thou hast loved justice, and hated iniquity : therefore O God, thy God hath anointed thee with the oil of gladness above thy fellows.

9 Myrrhe, and stacte and cassia perfume thy garments : from the ivory houses, out of which the daughters of kings have delighted thee in thy glory.

Psalms XLIV. (a) Ver. 1. *For them that shall be changed.* i. e. For souls happily changed by being converted to God.

*Ibidem* (b) *The beloved.* viz Our Lord Jesus Christ.

11 The queen stood on thy right hand, in gilded cloathing; surrounded with variety.

Hearken, O daughter, and see, and incline thy ear: and forget thy people and thy father's house.

12 And the king shall greatly desire thy beauty: for he is the Lord thy God; and him they shall adore.

13 And the daughters of Tyre with gifts, yea all the rich among the people shall entreat thy countenance.

14 All the glory of the king's daughter is within; in golden borders, 15 clothed round about with varieties,

After her shall virgins be brought to the king: her neighbours shall be brought to thee.

16 They shall be brought with gladness and rejoicing: they shall be brought into the temple of the king.

17 Instead of thy fathers, sons are born to thee: thou shalt make them princes over all the earth.

18 They shall remember thy name throughout all generations.

Therefore shall people praise thee for ever, yea for ever and ever.

PSALM XLV. *Heb. XLVI.*

Deus noster refugium.

*The church in persecution trusteth in the protection of God.*

1 Unto the end, for the sons of Core: for the (a) hidden.

2 **O** UR God is our refuge and strength: a helper in troubles, which have found us exceedingly.

3 Therefore we will not fear, when the earth shall be troubled; and the mountains shall be removed into the heart of the sea.

4 Their waters roared and were troubled: the mountains were troubled with his strength.

5 The stream of the river maketh the city of God joyful: the most High hath sanctified his own tabernacle.

6 God is in the midst thereof, it shall not be moved: God will help it in the morning early.

7 Nations were troubled, and kingdoms were bowed down; he uttered his voice and the earth trembled.

8 The Lord of armies is with us: the God of Jacob is our protector.

9 Come and behold ye the works of the Lord: what won-

Psalms XLV. (a) Ver. 1. *The bidden.* Pro arcanis, *Halamoth*, which some understand of a musical instrument, others of young maidens hidden from men, who are invited to sing this psalm.

ders he hath done upon earth,  
10 making wars to cease even to the end of the earth.

He shall destroy the bow and break the weapons, and the shields he shall burn in the fire.

11 Be still and see that I am God; I will be exalted among the nations, and I will be exalted in the earth.

12 The Lord of armies is with us: The God of Jacob is our protector.

PSALM XLVI. *Heb. XLVII.*

*Omnes gentes laudite.*

*The Gentiles are invited to praise God for the establishment of the kingdom of Christ.*

1 Unto the end, for the sons of Core.

2 **O** Clap your hands all ye nations: shout unto God with the voice of joy.

3 For the Lord is most high, he is terrible, he is a great king over all the earth.

4 He hath subdued the people under us; and the nations under our feet.

5 He hath chosen for us his inheritance, the beauty of Jacob which he hath loved.

6 God is ascended with jubily, and the Lord with the sound of trumpet.

7 Sing praises to our God, sing ye: sing praises to our king, sing ye.

8 For God is the king of all the earth: sing ye wisely.

9 God shall reign over the nations: God sitteth on his holy throne,

10 The princes of the people are gathered together with the God of Abraham: for the strong gods of the earth are exceedingly exalted.

PSALM XLVII. *Heb. XLVIII.*

*Magnus Dominus.*

*God is greatly to be praised for the establishment of his church.*

1 A Psalm of a Canticle, for the sons of Core, on the second day of the week.

2 **G**REAT is the Lord, and exceedingly to be praised; in the city of our God, in his holy mountain.

3 With the joy of the whole earth is mount Sion founded; on the sides of the north, the city of the great king.

4 In her houses shall God be known, when he shall protect her.

5 For behold the kings of the earth assembled themselves: they gathered together.

6 So they saw, and they wondered, they were troubled, they were moved: 7 trembling took hold of them.

There were pains as of a woman in labour. 8 With a vehement wind thou shalt break in pieces the ships of Tharshis.

9 As we have heard, so have we seen, in the city of the Lord of hosts, in the city of our God: God hath founded it forever.

10 We have received thy mercy, O God: in the midst of thy temple.

11 According to thy name

O God, so also is thy praise unto the ends of the earth: thy right hand is full of justice.

12 Let mount Sion rejoice, and the daughters of Juda be glad; because of thy judgments, O Lord.

13 Surround Sion, and encompass her, tell ye in her towers.

14 Set your hearts on her strength; and distribute her houses; that ye may relate it in another generation.

15 For this is God, our God unto eternity, and for ever and ever: he shall rule us for evermore.

PSALM XLVIII. *Heb. XLIX.*

Audite hæc omnes gentes.

*The folly of worldlings, who live on in sin, without thinking of death or hell.*

1 Unto the end. A psalm for the sons of Core.

2 **H**EAR these things all ye nations: give ear all ye inhabitants of the world.

3 All you that are earth-born, and you sons of men: both rich and poor together.

4 My mouth shall speak wisdom: and the meditation of my heart understanding.

5 I will incline my ear to a parable; I will open my proposition on the psaltery.

6 Why shall I fear in the evil day? (a) The iniquity of my heel shall encompass me.

7 (b) They that trust in their own strength, and glory in the multitude of their riches.

8 No brother *can* redeem, nor shall man redeem: he shall not give to God his ransom.

9 Nor the price of the redemption of his soul: (c) And shall labour for ever. 10 and shall still live unto the end.

11 (d) He

Psalm. XLVIII. (a) Ver. 6. *The iniquity of my heel.* That is, the iniquity of my *steps* or *ways*: or the *iniquity* of my *pride*, with which as with the *heel*, I have spurned and kicked at my neighbours: or the iniquity of my *heel*, that is, the iniquity in which I shall be found in death. The meaning of this verse is, why should I now indulge those passions and sinful affections, or commit now those sins, which will cause me so much fear and anguish in the evil day; when the sorrows of death shall compass me, and the perils of hell shall find me?

(b) Ver. 7. *They that trust, &c.* As much as to say, let them fear, that trust in their strength or riches: for they have great reason to fear: seeing no brother or other man, how much a friend soever, can by any price or labour rescue them from death.

(c) Ver. 9. *And shall labour for ever, &c.* This seems to be

11 (d) He shall not see destruction, when he shall see the wise dying: the senseless and the fool shall perish together:

And they shall leave their riches to strangers: 12 and their sepulchres shall be their houses for ever.

Their dwelling places to all generations. (e) They have called their lands by their names.

13 And man when he was in honour did not understand; he is compared to senseless beasts, and is become like to them.

14 This way of theirs is a stumbling block to them: and afterwards they shall (f) delight in their mouth.

15 They are laid in hell like sheep: death shall feed upon them.

And the just shall have domi-

nion over them (f) in the morning: and their help shall decay in hell (g) from their glory.

16 But God will redeem my soul from the hand of hell, when he shall receive me.

17 Be not thou afraid, when a man shall be made rich, and when the glory of his house shall be increased.

18 For when he shall die he shall take nothing away; nor shall his glory descend with him.

19 For in his life time his soul will be blessed: and he will praise thee when thou shalt do well to him.

20 He shall go in to the generations of his fathers: and he shall never see light.

21 Man when he was in honour did not understand

be a continuation of the foregoing sentence; as much as to say, no man can by any price or ransom prolong his life, that so he may still continue to *labour here*, and *live to the end* of the world. Others understand it of the eternal sorrows, and dying *life* of hell, which is the dreadful consequence of dying in sin.

(d) Ver. 11. *He shall not see destruction, &c.* or *shall he not see destruction?* As much as to say, however thoughtless he may be of his death, he must not expect to escape: when even the wise and the good are not exempt from dying.

(e) Ver. 12. *They have called, &c.* That is, they have left their names on their graves, which alone remain of their lands.

(f) Ver. 14. *They shall delight in their mouth.* Notwithstanding the wretched way in which they walk, they shall applaud themselves with their mouths, and glory in their doings.

(g) Ver. 15. *In the morning,* That is, in the resurrection to a new life; when the just shall judge and condemn the wicked.

*Ibidem.* (g) *From their glory.* That is, when their short lived glory of this world shall be past, and be no more.

he hath been compared to senseless beasts, and made like to them.

PSALM XLIX. *Heb. L.*

*Deus deorum.*

*The coming of Christ: who prefers virtue and inward purity before the blood of victims.*

1 A psalm for Asaph.

**T**HE God of gods, the Lord hath spoken, and he hath called the earth

From the rising of the sun, to the going down thereof :  
2 out of Sion the loveliness of his beauty.

3 God shall come manifestly : our God *shall come*, and shall not keep silence.

A fire shall burn before him : and a mighty tempest *shall be* round about him.

4 He shall call heaven from above, and the earth, to judge his people.

5 Gather ye together his saints to him ; who set his covenant before sacrifices.

6 And the heavens shall declare his justice : for God is judge.

7 Hear O my people, and I will speak : O Israel, and I will testify to thee : I am God, thy God.

8 I will not reprove thee for thy sacrifices : and thy burnt-offerings are always in my sight.

9 I will not take calves out of thy house, nor he-goats out of thy flocks.

10 For all the beasts of the woods are mine : the cattle on the hills, and the oxen.

11 I know all the fowls of the air : and with me is the beauty of the field.

12 If I should be hungry, I would not tell thee ; for the world is mine, and the fulness thereof.

13 Shall I eat the flesh of bullocks ? or shall I drink the blood of goats ?

14 Offer to God the sacrifice of praise : and pay thy vows to the most High.

15 And call upon me in the day of trouble : I will deliver thee, and thou shalt glorify me.

16 But to the sinner God hath said : Why dost thou declare my justices, and take my covenant in thy mouth ?

17 Seeing thou hast hated discipline : and hast cast my words behind thee.

18 If thou didst see a thief thou didst run with him : and with adulterers thou hast been a partaker.

19 Thy mouth hath abounded with evil, and thy tongue framed deceits.

20 Sitting thou didst speak against thy brother, and didst lay a scandal against thy mother's son : 21 these things hast thou done, and I was silent.

Thou thoughtest unjustly that I shall be like to thee : *but* I will reprove thee, and set before thy face.

22 Under-

22 Understand theſe things you that forget God; leſt he ſnatch you away, and there be none to deliver you.

23 The ſacrifice of praiſe ſhall glorify me: and there is the way by which I will ſhew him the ſalvation of God.

PSALM L. Heb. LI.

Miſerere.

*The repentance and confeſſion of David after his ſin. The fourth penitential pſalm.*

1 Unto the end, a pſalm of David. 2 When Nathan the prophet came to him, after he had ſinned with Bethſabee.

3 **H**AVE mercy on me, O God, according to thy great mercy.

And according to the multitude of thy tender mercies, blot out my iniquity.

4 Waſh me yet more from my iniquity, and cleanſe me from my ſin.

5 For I know my iniquity, and my ſin is always before me.

6 To thee only have I ſinned, and have done evil before thee; that thou mayſt be juſtified in thy words, and mayſt overcome when thou art judged.

7 For behold I was conceived in iniquities: and in ſins did my mother conceive me.

8 For behold thou haſt loved truth: the uncertain and

hidden things of thy wiſdom thou haſt made manifeſt to me.

9 Thou ſhalt ſprinkle me with hyſſop, and I ſhall be cleanſed: thou ſhalt waſh me, and I ſhall be made whiter than ſnow.

10 To my hearing thou ſhalt give joy and gladneſs; and the bones that have been humbled ſhall rejoice.

11 Turn away thy face from my ſins, and blot out all my iniquities.

12 Create a clean heart in me, O God: and renew a right ſpirit within my bowels.

13 Caſt me not away from thy face; and take not thy holy Spirit from me.

14 Reſtore unto me the joy of thy ſalvation, and ſtrengthen me with a perfect ſpirit.

15 I will teach the unjuſt thy ways: and the wicked ſhall be converted to thee.

16 Deliver me from blood, O God, thou God of my ſalvation: and my tongue ſhall extol thy juſtice.

17 O Lord thou wilt open my lips: and my mouth ſhall declare thy praiſe.

18 For if thou haſt deſired ſacrifice, I would indeed have given it: with burnt-offerings thou wilt not be delighted.

19 A ſacrifice to God is an afflicted ſpirit: a contrite and humbled heart, O God, thou wilt not deſpiſe.

20 Deal favourably, O Lord,

Lord, in thy good-will with Sion; that the walls of Jerusalem may be built up.

21 Then shalt thou accept the sacrifice of justice, oblations and whole burnt-offerings; then shall they lay calves upon thy altar.

PSALM LI. *Heb. LII.*

*Quid gloriaris.*

*David condemneth the wickedness of Doeg, and foretelleth his destruction.*

1 Unto the end, understanding for David, 2 when Doeg the Edomite came and told Saul: David went to the house of Achimelech.

3 **W**HY dost thou glory in mischief, thou that art mighty in iniquity?

4 All the day long thy tongue hath devised injustice: as a sharp razor, thou hast wrought deceit.

5 Thou hast loved malice more than goodness; and iniquity rather than to speak righteousness.

6 Thou hast loved all the words of ruin, O deceitful tongue.

7 Therefore will God destroy thee for ever: he will pluck thee out, and remove thee from thy dwelling place;

and thy root out of the land of the living.

8 The just shall see and fear; and shall laugh at him, and say: 9 Behold the man that made not God his helper.

But trusted in the abundance of his riches, and prevailed in his vanity.

10 But I, as a faithful olive-tree in the house of God, have hoped in the mercy of God for ever and ever.

11 I will praise thee for ever, because thou hast done it: and I will wait on thy name, for it is good in the sight of thy saints.

PSALM LII. *Heb. LIII.*

*Dixit insipiens.*

*The general corruption of man before the coming of Christ.*

1 Unto the end, for (a) Maelath, understanding to David.

**T**HE fool said in his heart: There is no God.

2 They are corrupted, and become abominable in iniquities, there is none that doth good.

3 God looked down from heaven on the children of men; to see if there were any that did understand, or did seek God.

4 All of them have gone aside, they are become un-

Psalm LII. (a) Ver. 1. *Maelath*, or Machalath. A musical instrument, or a chorus of musicians, for St. Jerome renders it, *per chorum*.

profitable

profitable together, there is none that doth good, no not one.

5 Shall not all the workers of iniquity know, who eat up my people as they eat bread?

6 They have not called upon God: there have they trembled for fear, where there was no fear.

For (b) God hath scattered the bones of them that please men: they have been confounded, because God hath despised them.

7 Who will give out of Sion the salvation of Israel! when God shall bring back the captivity of his people, Jacob shall rejoice, and Israel shall be glad.

PSALM LIII. Heb. LIV.

Deus in nomine tuo.

*A prayer for help in distress.*

1 Unto the end, in verses, understanding for David.

2 When the men of Ziph had come and said to Saul: Is not David hid with us?

[1 Kings xxiii. 19.]

3 **S**AVE me, O God, by thy name, and judge me in thy strength.

4 O God, hear my prayer: give ear to the words of my mouth.

5 For strangers have risen up against me; and the mighty have sought after my soul; and they have not set God before their eyes.

6 For behold God is my helper: and the Lord is the protector of my soul.

7 Turn back the evils upon my enemies: and cut them off in thy truth.

8 I will freely sacrifice to thee, and will give praise, O God, to thy name: because it is good.

9 For thou hast delivered me out of all trouble: and my eye hath looked down upon my enemies.

PSALM LIV. Heb. LV.

Exaudi Deus.

*A prayer of a just man under persecution from the wicked. It agrees to Christ persecuted by the Jews, and betrayed by Judas.*

1 Unto the end, in verses, understanding for David.

2 **H**EAR, O God, my prayer, and despise not my supplication: 3 Be attentive to me and hear me.

I am grieved in my exercise; and am troubled, 4 at the voice of the enemy, and at the tribulation of the sinner.

For they have cast iniqui-

(b) Ver. 6. *God hath scattered the bones, &c.* That is, God has brought to nothing the strength of all those, that seek to please men, to the prejudice of their duty to their maker.

ties upon me : and in wrath they were troublesome to me.

5 My heart is troubled within me : and the fear of death is fallen upon me.

6 Fear and trembling are come upon me ; and darkness hath covered me.

7 And I said : Who will give me wings like a dove, and I will fly and be at rest ?

8 Lo, I have gone far off flying away ; and I abode in the wilderness.

9 I waited for him that hath saved me from pusillanimity of spirit, and a storm.

10 Cast down, O Lord, and divide their tongues ; for I have seen iniquity and contradiction in the city.

11 Day and night shall iniquity surround it upon its walls : and in the midst thereof are labour, 12 and injustice.

And usury and deceit have not departed from its streets.

13 For if my enemy had reviled me, I would verily have born with it.

And if he that hated me had spoken great things against

me : I would perhaps have hid myself from him.

14 But thou a man of one mind, my guide, and my familiar.

15 Who didst take sweet meats together with me : in the house of God we walked with consent.

16 (a) Let death come upon them, and let them go down alive into hell.

For there is wickedness in their dwellings, in the midst of them.

17 But I have cried to God : and the Lord will save me.

18 Evening, and morning, and at noon I will speak and declare ; and he shall hear my voice.

19 He shall redeem my soul in peace from them that draw near to me : for (b) among many they were with me.

20 God shall hear, and the Eternal shall humble them.

For there is no change with them, and they have not feared God : 21 he hath stretched forth his hand to repay.

Psalm LIV. (a) Ver. 16. *Let death, &c.* This, and such like imprecations, which occur in the psalms, are delivered prophetically ; that is, by way of foretelling the punishments, which shall fall upon the wicked from divine justice, and approving the righteous ways of God : but not by way of ill-will, or uncharitable curses, which the law of God disallows.

(b) Ver. 19. *Among many, &c.* That is, they that drew near to attack me were many in company, all combining to fight against me.

They

They have defiled his covenant; 22 (c) they are divided by the wrath of his countenance, and his heart hath drawn near.

His words are smoother than oil, and the same are darts.

23 Cast thy care upon the Lord, and he shall sustain thee: he shall not suffer the just to waver for ever.

24 But thou, O God, shalt bring them down into the pit of destruction.

Bloody and deceitful men shall not live out half their days: but I will trust in thee, O Lord.

PSALM LV. *Heb. LVI.*

Miserere mei Deus. 2.

*A prayer of David in danger and distress.*

1 Unto the end, for a people that is removed at a distance from the sanctuary: for David, for an inscription of a title (*or pillar*) when the Philistines held him in Geth.

2 **H**AVE mercy on me, O God, for man

hath trodden me under foot, all the day long he hath afflicted me fighting against me.

3 My enemies have trodden on me all the day long; for they are many that make war against me.

4 From (a) the height of the day I shall fear: but I will trust in thee.

5 In God I will praise (b) my words, in God I have put my trust: I will not fear what flesh can do against me.

6 All the day long they detested my words: all their thoughts ~~were~~ against me unto evil.

7 They will dwell and hide ~~themselves~~: they will watch my heel.

As they have waited for my soul, 8 (c) for nothing shalt thou save them: in thy anger thou shalt break the people in pieces.

O God 9 I have declared to thee my life: thou hast set my tears in thy sight,

As also in thy promise. 10 Then shall my enemies be turned back.

(c) Ver. 22. *They are divided, &c.* Dispersed, scattered, and brought to nothing, by the wrath of God; who looks with indignation on their wicked and deceitful ways.

Psalm LV. (a) Ver. 4. *The height of the day.* That is, even at noon-day, when the sun is the highest, I am still in danger.

(b) Ver. 5. *My words.* The words or promises God has made in my favour.

(c) Ver. 8. *For nothing shalt thou save them.* That is, since they lie in wait to ruin my soul; thou shalt for no consideration favour or assist them, but execute thy justice upon them.

In

In what day soever I shall call upon thee, behold I know thou art my God.

11 In God will I praise the word, in the Lord will I praise *his* speech. In God have I hoped, I will not fear what man can do to me.

12 In me, O God, are vows to thee, which I will pay, praises to thee.

13 Because thou hast delivered my soul from death, my feet from falling: that I may please in the sight of God, in the light of the living.

PSALM LVI. *Heb. LVII.*

Miserere mei Deus. 3.

*The prophet prays in his affliction, and praises God for his delivery.*

1 Unto the end, (a) destroy not, for David, for an inscription of a title, when he fled from Saul into the cave.

1 *Kings* xxiv.

2 **H**AVE mercy on me, O God, have mercy on me: for my soul trusteth in thee.

— And in the shadow of thy wings will I hope, until iniquity pass away.

3 I will cry to God the most high; to God who hath done good to me.

4 He hath sent from heaven and delivered me: he hath

made them a reproach that trode upon me.<sup>1</sup>

God hath sent his mercy and his truth. 5. And he hath delivered my soul from the midst of the young lions. I slept troubled.

The sons of men, whose teeth are weapons and arrows, and their tongue a sharp sword.

6 Be thou exalted, O God, above the heavens, and thy glory above all the earth.

7 They prepared a snare for my feet; and they bowed down my soul.

They dug a pit before my face, and they are fallen into it.

8 My heart is ready, O God, my heart is ready: I will sing, and rehearse a psalm.

9 Arise O my glory, arise psaltery and harp: I will arise early.

10 I will give praise to thee, O Lord, among the people, I will sing a psalm to thee among the nations.

11 For thy mercy is magnified even to the heavens: and thy truth unto the clouds.

12 Be thou exalted, O God above the heavens: and thy glory above all the earth.

PSALM LVII. *Heb. LVIII.*

Si verè utique.

*David reproveth the wicked, and foretelleth their punishment.*

1 Unto the end, destroy not,

Psalm LVI. (a) Ver. 1. *Destroy not.* Suffer me not to be destroyed,

for

for David, for an inscription of a title.

2 **I**F in very deed you speak justice : judge right things, O ye sons of man.

3 For in your heart you work iniquity : your hands forge injustice in the earth.

4 The wicked are alienated from the womb, they have gone astray from the womb : they have spoken false things.

5 Their madness is according to the likeness of a serpent : like the deaf asp that stoppeth her ears :

6 Which will not hear the voice of the charmers ; nor of the wizard that charmeth wisely.

7 God shall break in pieces their teeth in their mouth : the Lord shall break the grinders of the lions.

8 They shall come to nothing, like water running down : he hath bent his bow till they be weakened.

9 Like wax that melteth they shall be taken away : fire hath fallen on them, and they shall not see the sun.

10 (a) Before your thorns could know the briar ; he

swalloweth them up, as alive, in his wrath.

11 The just shall rejoice when he shall see the revenge : he shall (b) wash his hands in the blood of the sinner.

12 And man shall say : If indeed there be fruit to the just ; there is indeed a God that judgeth them on the earth.

PSALM LVIII. *Heb. LIX.*

Eripe me de.

*A prayer to be delivered from the wicked, with confidence in Gods help and protection. It agrees to Christ and his enemies the Jews.*

1 Unto the end, destroy not, for David for an inscription of a title, when Saul sent and watched his house to kill him. 1 *Kings XIX.*

2 **D**eliver me from my enemies ; O my God ; and defend me from them that rise up against me.

3 Deliver me from them that work iniquity, and save me from bloody men.

4 For behold they have caught my soul ; the mighty have rushed in upon me :

Pſalm LVII. (a) Ver. 10. *Before your thorns, &c.* That is, before your thorns grow up, so as to become strong briars, they shall be overtaken and consumed by divine justice, swallowing them up, as it were alive in his wrath.

(b) Ver. 11. *Shall wash his hands, &c.* Shall applaud the justice of God, and take occasion from the consideration of the punishment of the wicked to wash and cleanse his hands from sin.

5 Neither is it *for* my iniquity, nor for my sin, O Lord; without iniquity have I run, and directed *my steps*.

6 Rise up thou to meet me, and behold: even thou, O Lord, the God of hosts, the God of Israel,

Attend to visit all the nations: have no mercy on all them that work iniquity.

7 They shall return at evening, and shall suffer hunger like dogs: and shall go round about the city.

8 Behold they shall speak with their mouth, and a sword *is* in their lips: for who, *say they*, hath heard *us*?

9 But thou, O Lord, shalt laugh at them, thou shalt bring all the nations to nothing.

10 I will keep my strength to thee: for thou art my protector: 11 My God his mercy shall prevent me.

12 God shall let me see over my enemies: slay them not, lest at any time my people forget.

Scatter them by thy power; and bring them down, O Lord my protector.

13 *For* the sin of their mouth, and the word of their lips: and let them be taken in their pride.

And for their cursing and lying they shall be talked of,

14 when they are consumed: when they are consumed by *thy* wrath, and they shall be no more.

And they shall know that God will rule Jacob, and all the ends of the earth.

15 They shall return at evening and shall suffer hunger like dogs: and shall go round about the city.

16 They shall be scattered abroad to eat, and shall murmur if they be not filled.

17 But I will sing thy strength; and will extol thy mercy in the morning.

For thou art become my support, and my refuge, in the day of my trouble.

18 Unto thee, O my helper, will I sing, for thou art God my defence: my God, my mercy.

PSALM LIX. *Heb. LX.*

Deus repulisti nos.

*After many afflictions, the church of Christ shall prevail.*

1 Unto the end, for them that shall be changed, for the inscription of a title, to David himself, for doctrine, 2 when he set fire to Mesopotamia of Syria, and Sobal; And Joab returned, and slew of Edom, in the vale of the salt-pits, twelve thousand men.

3 **O** God, thou hast cast us off, and hast destroyed us: thou hast been angry, and hast had mercy on us.

4 Thou hast moved the earth, and hast troubled it: heal thou the breaches thereof,

thereof, for it has been moved.

5 Thou hast shewed thy people hard things; thou hast made us drink the wine of sorrow.

6 Thou hast given a warning to them that fear thee: that they may flee from before the bow:

That thy beloved may be delivered. 7 Save me with thy right hand, and hear me.

8 God hath spoken in his holy place: I will rejoice, and I will divide Sichem; and will mete out the vale of tabernacles.

9 Galaad is mine, and Manasses is mine: and Ephraim is the strength of my head.

Juda is my king. 10 (a) Moab is the pot of my hope.

Into Edom will I stretch out my shoe: To me the (b) foreigners are made subject.

11 Who will bring me into the strong city? who will lead me into Edom?

12 Will not thou, O God, who hast cast us off? And wilt not thou, O God, go out with our armies?

13 Give us help from trouble: for vain is the salvation of man.

14 Through God we shall do mightily: and he shall bring

to nothing them that afflict us.

PSALM LX. *Heb. LXI.*

Exaudi Deus.

*A prayer for the coming of the kingdom of Christ, which shall have no end.*

1 Unto the end, in hymns, for David.

2 **H**EAR, O God, my supplication: be attentive to my prayer.

3 To thee have I cried from the ends of the earth; when my heart was in anguish, thou hast exalted me on a rock.

Thou hast conducted me; 4 for thou hast been my hope; a tower of strength against the face of the enemy.

5 In thy tabernacle I shall dwell for ever: I shall be protected under the covert of thy wings.

6 For thou, my God, hast heard my prayer: thou hast given an inheritance to them that fear thy name.

7 Thou wilt add days to the days of the king; his years even to generation and generation.

8 He abideth for ever in the sight of God: his mercy and truth who shall search?

9 So will I sing a psalm to

Psalm. LIX. (a) Ver. 10. *The pot of my hope*; or my watering pot. That is, a vessel for meaner uses, by being reduced to serve me, even in the meanest employments.

(b) Ibidem. *Foreigners*. So the Philistines are called who had no kindred with the Israelites; whereas the Edomites, Moabites, &c. were originally of the same family.

thy name for ever and ever :  
that I may pay my vows from  
day to day.

PSALM LXI. *Heb. LXII.*

Nonne Deo.

*The prophet encourageth himself  
and all others to trust in  
God, and serve him.*

1 Unto the end, of Idithun,  
a psalm of David.

2 **S**HALL not my soul  
be subject to God ? for  
from him is my salvation.

3 For he is my God and  
my saviour : *he is* my pro-  
tector, I shall be moved no  
more.

4 How long do you rush  
in upon a man ? you all kill :  
As if *you were thrusting down*  
a leaning wall, and a tottering  
fence.

5 But they have thought  
to cast away my price, I ran  
in thirst : they blessed with  
their mouth, but cursed with  
their heart.

6 But be thou, O my soul,  
subject to God : for from him  
is my patience.

7 For he is my God and  
my saviour : *he is* my helper,  
I shall not be moved.

8 In God is my salvation  
and my glory : *he is* the God

of my help, and my hope is  
in God.

9 Trust in him, all ye con-  
gregation of people : pour out  
your hearts before him : God  
is our helper for ever.

10 But vain are the sons of  
men ; the sons of men (a) are  
liars in the balances : that by  
vanity they may together de-  
ceive.

11 Trust not in iniquity,  
and covet not robberies : if  
riches abound, set not your  
heart upon them.

12 God hath spoken once,  
these two things have I heard,  
that power belongeth to God ;  
13 and mercy to thee, O Lord ;  
for thou wilt render to every  
man according to his works.

PSALM LXII. *Heb. LXIII.*

Deus Deus meus ad te.

*The prophet aspireth after God.*

1 A psalm of David when he  
was in the desert of Edom.

2 **O** God, my God, to thee  
do I watch at break  
of day.

For thee my soul hath thirst-  
ed ; for thee my flesh, O how  
many ways !

3 In a desert land, and  
where there is no way, and  
no water : so in the sanctuary  
have I come before thee, to  
see thy power and thy glory.

Psalm. LXI. (a) Ver. 10. *Are liars in the balances, &c.*  
They are so vain and light, that if they are put into the scales,  
they will be found to be of no weight ; and to be mere lies,  
deceit, and vanity. Or. *They are liars in their balances,* by  
weighing things by false weights, and preferring the tempo-  
ral before the eternal.

4 For thy mercy is better than lives: thee my lips shall praise.

5 Thus will I bless thee all my life long: and in thy name I will lift up my hands.

6 Let my soul be filled as with marrow and fatness: and my mouth shall praise thee with joyful lips.

7 If I have remembered thee upon my bed, I will meditate on thee in the morning: 8 because thou hast been my helper.

And I will rejoice under the covert of thy wings: 9 my soul hath stuck close to thee: thy right hand hath received me.

10 But they have sought my soul in vain, they shall go into the lower parts of the earth:

11 They shall be delivered into the hands of the sword, they shall be the portions of foxes.

12 But the king shall rejoice in God; all they shall be praised that swear by him: because the mouth is stopped of them that speak wicked things.

PSALM LXIII. *Heb. LXIV.*

Exaudi Deus orationem.

*A prayer in affliction, with*

*confidence in God that he will bring to naught the machinations of persecutors.*

1 Unto the end, a psalm for David.

2 **H**EAR, O God, my prayer, when I make supplication to thee: deliver my soul from the fear of the enemy.

3 Thou hast protected me from the assembly of the malignant; from the multitude of the workers of iniquity.

4 For they have whetted their tongues like a sword; they have bent their bow, a bitter thing, 5 to shoot in secret the undefiled.

6 They will shoot at him on a sudden, and will not fear: they are resolute in wickedness.

They have talked of hiding snares; they have said: Who shall see them?

7 They have searched after iniquities: they have failed in their search.

Man shall come to (a) a deep heart: 8 and God shall be exalted.

(b) The arrows of children

Psalm LXIII. (a) Ver. 7. *A deep heart.* That is, crafty, subtle, deep projects and designs; which nevertheless shall not succeed; for God shall be exalted in bringing them to naught by his wisdom and power.

(b) Ver. 8. *The arrows of children are their wounds.* That is, the wounds, stripes, or blows, they seek to inflict upon the just, are but like the weak efforts of childrens arrows, which can do no execution: and *their tongues*, that is, their speeches against them, come to nothing.

are their wounds : 9 And their tongues against them are made weak.

All that saw them were troubled ; 10 and every man was afraid.

And they declared the works of God : and understood his doings.

11 The just shall rejoice in the Lord, and shall hope in him : and all the upright in heart shall be praised.

PSALM LXIV. *Heb. LXV.*

Te decet.

*God is to be praised in his church, to which all nations shall be called.*

1 To the end, a psalm of David. The canticle of Jeremias and Ezechiel to the people (a) of the captivity, when they began to go out.

2 **A** Hymn, O God, becometh thee in Sion : and a vow shall be paid to thee in Jerusalem.

3 O hear my prayer : all flesh shall come to thee.

4 The words of the wicked have prevailed over us : and thou wilt pardon our transgressions.

5 Blessed is he whom thou hast chosen, and taken to

thee : he shall dwell in thy courts.

We shall be filled with the good things of thy house ; holy is thy temple, 6 wonderful in justice.

Hear us, O God ouraviour, *who art* the hope of all the ends of the earth, and in the sea afar off.

7 Thou who preparest the mountains by thy strength, being girded with power : 8 who troublest the depth of the sea, the noise of its waves.

The Gentiles shall be troubled, 9 and they that dwell in the uttermost borders shall be afraid at thy signs : thou shalt make the outgoings of the morning and of the evening to be joyful.

10 Thou hast visited the earth, and hast plentifully watered it ; thou hast many ways enriched it.

The river of God is filled with water : thou hast prepared their food, for so is its preparation.

11 Fill up plentifully the streams thereof ; multiply its fruits ; it shall spring up and rejoice in its showers.

12 Thou shalt bless the crown of the year of thy good-

Psalm LXIV. (a) Ver. 1 *Of the captivity.* That is, The people of the captivity of Babylon. This is not in the Hebrew, but is found in the ancient translation of the Septuaginta.

ness :

nefs : and thy fields ſhall be filled with plenty.

13 The beautiful places of the wilderneſs ſhall grow fat : and the hills ſhall be girded about with joy.

14 The rams of the flock are clothed, and the vales ſhall abound with corn : they ſhall ſhout, yea they ſhall ſing a hymn.

PSALM LXV. *Heb. LXVI.*

Jubilate Deo.

*An invitation to praiſe God.*

1 Unto the end, a canticle of a pſalm of the reſurrection.

**S**HOUT with joy to God, all the earth. 2 Sing ye a pſalm to his name ; give glory to his praiſe.

3 Say unto God, How terrible are thy works, O Lord ! in the multitude of thy ſtrength thy enemies ſhall lie to thee.

4 Let all the earth adore thee, and ſing to thee : let it ſing a pſalm to thy name.

5 Come and ſee the works of God : *who* is terrible in his counſels over the ſons of men.

6 Who turneth the ſea into dry land, in the river they ſhall paſs on foot : there ſhall we rejoice in him.

7 Who by his power ruleth for ever : his eyes behold the nations ; let not them that provoke *him* be exalted in themſelves.

8 O bleſs our God, ye Gentiles ; and make the voice of his praiſe to be heard.

9 Who hath ſet my ſoul to live : and hath not ſuffered my feet to be moved.

10 For thou, O God, haſt proved us ; thou haſt tried us by fire, as ſilver is tried.

11 Thou haſt brought us into a net, thou haſt laid afflictions on our back : 12 thou haſt ſet men over our heads.

We have paſſed through fire and water, and thou haſt brought us out into a reſreſhment.

13 I will go into thy houſe with burnt-offerings : I will pay thee my vows, 14 which my lips have uttered,

And my mouth hath ſpoken, when I was in trouble.

15 I will offer up to thee holocausts full of marrow, with burnt-offerings of rams ; I will offer to thee bullocks with goats.

16 Come and hear, all ye that fear God ; and I will tell you what great things he hath done for my ſoul.

17 I cried to him with my mouth ; and I extolled him with my tongue.

18 If I have looked at iniquity in my heart, the Lord will not hear me.

19 Therefore hath God heard me, and hath attended to the voice of my ſupplication.

20 Bleſſed be God, who hath not turned away my prayer, nor his mercy from me.

PSALM LXVI. *Heb. LXVII.*

Deus misereatur.

*A prayer for the propagation of the church.*1 Unto the end, in hymns,  
a psalm of a canticle for  
David.2 **M**AY God have mercy  
on us, and bless us:  
may he cause the light of his  
countenance to shine upon us,  
and may he have mercy on  
us.3 That we may know thy  
way upon earth, thy salvation  
in all nations.4 Let people confess to  
thee, O God: let all people  
give praise to thee.5 Let the nations be glad  
and rejoice: for thou judgest  
the people with justice, and di-  
rectest the nations upon earth.6 Let the people, O God,  
confess to thee, let all the  
people give praise to thee.7. The earth hath yielded her  
fruit.May God, our own God  
bless us, 8 may God bless us:  
and all the ends of the earth  
fear him.PSALM LXVII. *Heb. LXVIII.*

Exurgat Deus.

*The glorious establishment of  
the church of the new testa-  
ment, prefigured by the be-  
nefits bestowed on the people  
of Israel.*1 Unto the end, a psalm of  
a canticle, for David him-  
self.2 **L**ET God arise, and  
let his enemies be  
scattered: and let them that  
hate him flee from before his  
face.3 As smoke vanisheth, so  
let them vanish away; as wax  
melteth before the fire, so let  
the wicked perish at the pre-  
sence of God.4 And let the just feast, and  
rejoice before God: and be  
delighted with gladness.5 Sing ye to God, sing a  
psalm to his name; make a  
way for him (a) who ascend-  
eth upon the west: The Lord  
is his name.Rejoice ye before him:  
*but the wicked shall be trou-  
bled at his presence,* 6 *who*  
*is the father of orphans, and*  
*the judge of widows.*

Psalm LXVII. (a) Ver. 5. *Who ascendeth upon the west.*  
Super occasum. St. Gregory understands it of Christ, who  
after his going down, like the sun, in the west, by his passion  
and death, ascended more glorious, and carried all before him.  
St. Jerome renders it, *who ascendeth, or cometh up, through  
the desarts.*

God

God in his holy place: 7 God who maketh *men* (b) of one manner to dwell in a house.

Who bringeth out (c) them that were bound in strength; in like manner them that provoke, that dwell in ſepulchres.

8 O God, when thou didſt go forth in the fight of thy people; when thou didſt paſs through the deſart,

9 The earth was moved, and the heavens dropped at the preſence of the God of

Sinai, at the preſence of the God of Iſrael.

10 Thou ſhalt ſet aſide for thy inheritance (d) a free rain, O God: and it was weakened, but thou haſt made it perfect:

11 (e) In it ſhall thy animals dwell; in thy ſweetneſs, O God, thou haſt provided for the poor.

12 The Lord ſhall give the word (f) to them that preach good tidings with great power.

(b) Ver. 7. *Of one manner.* That is, agreeing in faith, unanimous in love, and following the ſame manner of diſcipline. It is verified in the ſervants of God living together in his *houſe*, which is the church. 1 Tim. iii. 15.

(c) Ibidem. *Them that were bound, &c.* The power and mercy of God appears, in his bringing out of their captivity them that were ſtrongly *bound* in their ſins: and in reſtoring to his grace them whoſe behaviour had been moſt *provoking*; and who by their evil habits were not only dead, but buried in their *ſepulchres*.

(d) Ver. 10. *A free rain.* The manna, which rained plentifully from heaven, in favour of God's *inheritance*, that is, of his people Iſrael: which *was weakened* indeed under a variety of afflictions; but was *made perfect* by God, that is, was ſtill ſupported by divine providence, and brought on to the promiſed land. It agrees particularly to the church of Chriſt, his true *inheritance*, which is plentifully watered with the *free rain* of heavenly grace; and through many *infirmities*, that is, croſſes and tribulations, is *made perfect*, and fitted for eternal glory.

(e) Ver. 11. *In it, &c.* That is, in this church, which is thy fold and thy *inheritance*, *ſhall thy animals*, thy ſheep, *dwell*: where thou haſt plentifully provided for them.

(f) Ver. 12. *To them that preach good tidings.* *Evangelizantibus.* That is, to the preachers of the goſpel; who receiving the *word* from the Lord, ſhall with great power and efficacy preach throughout the world the glad tidings of a Saviour, and of eternal ſalvation through him.

13 (g) The

13 (g) The king of powers *is* of the beloved, of the beloved; and the beauty of the house shall divide spoils.

14 (h) If you sleep amongst the midst of lots; *you shall be as the wings of a dove covered with silver, and the hinder parts of her back with the paleness of gold.*

15 When he that is in heaven appointeth (i) kings over her, they shall be whited with snow in Selmon. 16 (k) The mountain of God is a fat mountain.

A curdled mountain, a fat mountain. 17 (l) Why suspect ye curdled mountains?

A mountain in which God

(g) Ver. 13. *The king of powers.* That is, the mighty King, the Lord of hosts, is *of the beloved, of the beloved*; that is, is on the side of Christ *his most beloved son*: and his *beautiful house*, viz. the church, in which God dwells for ever, shall by her spiritual conquests *divide the spoils* of many nations. The Hebrew (as it now stands pointed) is thus rendered, *The kings of armies have fled, they have fled, and she that dwells at home (or the beauty of the house) shall divide the spoils.*

(h) Ver. 14. *If you sleep amongst the midst of lots, (inter medios cleros, &c.)* viz. In such dangers and persecutions, as if your enemies were casting *lots* for your goods and persons: or in the midst of *the lots* (*inter medios terminos*, as St. Jerome renders it) that is, upon the very bounds or borders of the dominions of your enemies: you shall be secure nevertheless under the divine protection; and shall be enabled to fly away, like a dove, with glittering wings, and feathers shining like the palest and most precious gold; that is, with great increase of virtue and spiritual beauty.

(i) Ver. 15. *Kings over her.* That is, pastors and rulers over his church, viz. the apostles and their successors. Then by their ministry shall men be made whiter than the snow which lies on the top of the high mountain Selmon.

(k) Ver. 16. *The mountain of God.* The church, which *Isaiah ii. 2.* is called, *The mountain of the house of the Lord upon the top of mountains.* It is here called *a fat and a curdled mountain*; that is to say, most fruitful, and enriched by the spiritual gifts and graces of the Holy Ghost.

(l) Ver. 17. *Why suspect ye curdled mountains?* Why do you suppose or imagine there may be any other such curdled mountains? You are mistaken: the mountain thus favoured by God is but one: and this same he has chosen for his dwelling for ever.

is well pleased to dwell: for there the Lord shall dwell unto the end.

18 (m) The chariot of God is attended by ten thousands; thousands of them that rejoice: the Lord is among them in Sina, in the holy place.

19 Thou hast ascended on high, thou hast (n) led captivity captive; thou hast received gifts in men.

*Yea* for those also that do not believe, the dwelling of the Lord God.

20 Blessed be the Lord day by day: the God of our salvation will make our journey prosperous to us.

21 Our God is the God of

salvation: and of the Lord, of the Lord are (o) the issues from death.

22 But God shall break the heads of his enemies: the hairy crown of them that walk on in their sins.

23 The Lord said: (p) I will turn *them* from Basan, I will turn *them* into the depth of the sea.

24 That thy foot may be dipped in the blood of thy enemies; the tongue of thy dogs be red with the same.

25 They have seen (q) thy goings, O God: the goings of my God, of my king who is in *his* sanctuary.

26 (r) Princes went before joined with fingers, in the midst

(m) Ver. 18. *The chariot of God*, descending to give his law on mount Sina; as also of Jesus Christ his Son, ascending into heaven, to send from thence the Holy Ghost, to publish his new law, is attended with ten thousands, that is, with an innumerable multitude of joyful angels.

(n) Ver. 19. *Led captivity captive*. Carrying away with thee to heaven those who before had been the captives of satan; and receiving from God the Father gifts to be distributed to men; even to those who were before unbelievers.

(o) Ver. 21. *The issues from death*. The Lord alone is master of the *issues*, by which we may escape from death.

(p) Ver. 23. *I will turn them from Basan, &c.* I will cast out my enemies from their rich possessions, signified by Basan, a fruitful country: and I will drive them into the depth of the sea: and make such a slaughter of them, that the feet of my servants may be dyed in their blood, &c.

(q) Ver. 25. *Thy goings*. Thy ways, thy proceedings, by which thou didst formerly take possession of the promised land in favour of thy people; and shalt afterwards of the whole world, which thou shalt subdue to thy Son.

(r) Ver. 26. *Princes*. The apostles, the first converters of

midst of young damsels playing on timbrels.

27. In the churches bless ye God, the Lord (s) from the fountains of Israel.

28 There *is* Benjamin a youth, in extasy of mind.

The princes of Juda *are* their leaders: the princes of Zabulon, the princes of Nephthali.

29 (t) Command thy strength, O God: confirm, O God, what thou hast wrought in us.

30 From thy temple in

Jerusalem, kings shall offer presents to thee.

31 (u) Rebuke the wild beasts of the reeds; the congregation of bulls with the kine of the people; *who seek* to exclude them who are tried with silver.

Scatter thou the nations that delight in wars: 32 (x) Embassadors shall come out of Egypt: Ethiopia shall soon stretch out her hands to God.

Sing to God, 33 ye kingdoms of the earth; sing ye to the Lord.

of nations; attended by numbers of perfect souls, singing the divine praises, and virgins consecrated to God.

(s) Ver. 27. *From the fountains of Israel.* From whom both Christ and his apostles sprung. By Benjamin the holy fathers on this place understand St. Paul, who was of that tribe, named here *a youth*, because he was the last called to the apostleship. By the princes of Judah, Zabulon, and Nephthali, we may understand the other apostles; who were of the tribe of Juda; or of the tribes of Zabulon and Nephthali, where our Lord began to preach, *Matt. iv. 13, &c.*

(t) Ver. 29. *Command thy strength.* Give orders that thy strength may be always with us.

(u) Ver. 31. *Rebuke the wild beasts of the reeds: or the wild beasts,* which lie hid in *the reeds.* That is, the devils, who hide themselves in order to surprize their prey. Or by *wild beasts,* are here understood persecutors, who, for all their attempts against the church, are but as *weak reeds,* which cannot prevail against them who are supported by the strength of the Almighty. The same are also called *the congregation of bulls* (from their rage against the church) who assemble together all their *kine*, that is, the people, their subjects, to exclude, if they can, from Christ and his inheritance, his constant confessors, who are like silver tried by fire.

(x) Ver 32. *Embassadors shall come, &c.* It is a prophesy of the conversion of the Gentiles, and by name of the Egyptians and Ethiopians.

34 Sing ye to God, who mounteth above the heaven of heavens (y) to the east.

Behold he will give to his voice (z) the voice of power.

35 Give ye glory to God for Israel: his magnificence and his power is in the clouds.

36 God is wonderful in his saints: the God of Israel is he who will give power and strength to his people. Blessed be God.

PSALM LXVIII. *Heb. LXIX.*

Salvum me fac Deus.

*Christ in his passion declareth the greatness of his sufferings, and the malice of his persecutors the Jews; and foretelleth their reprobation.*

1 Unto the end, (a) for them that shall be changed; for David.

2 **S**AVE me, O God: for (b) the waters are come in even unto my soul.

3 I stick fast in the mire of the deep: and there is no sure standing.

I am come into the depth of the sea: and a tempest hath overwhelmed me.

4 I have laboured with crying; my jaws are become hoarse: my eyes have failed, whilst I hope in my God.

5 They are multiplied above the hairs of my head, who hate me without cause.

My enemies are grown strong who have wrongfully persecuted me: then did (c) I pay that which I took not away.

6 O God, thou knowest (d) my foolishness; and my offences are not hid from thee:

(y) Ver. 34. *To the east.* From mount Oliver, which is on the east side of Jerusalem.

(z) Ibidem. *The voice of power.* That is, he will make his voice to be a powerful voice; by calling from death to life, such as were dead in mortal sin: as at the last day he will by the power of his voice call all the dead from their graves.

Psalm LXVIII. (a) Ver. 1. *For them that shall be changed.* A psalm for christian converts, to remember the passion of Christ.

(b) Ver. 2. *The waters.* Of afflictions and sorrows. *My soul is sorrowful even unto death.* Matt. xxvi.

(c) Ver. 5. *I pay that which I took not away.* Christ in his passion made restitution of what he had not taken away, by suffering the punishment due to our sins, and so repairing the injury we had done to God.

(d) Ver. 6. *My foolishness and my offences;* which my enemies impute to me: or the follies and sins of men, which I have taken upon myself.

7 Let not them be ashamed for me, who look for thee, O Lord, the Lord of hosts.

Let them not be confounded on my account, who seek thee, O God of Israel.

8 Because for thy sake I have borne reproach; shame hath covered my face.

9 I am become a stranger to my brethren, and an alien to the sons of my mother.

10 For the zeal of thy house hath eaten me up: and the reproaches of them that reproached thee are fallen upon me.

11 And I covered my soul in fasting: and it was made a reproach to me.

12 And I made haircloth my garment: and I became a by-word to them.

13 They that sat in the gate spoke against me: and they that drank wine made me their song.

14 But as for me, my prayer is to thee, O Lord; for the time of thy good pleasure, O God.

In the multitude of thy mercy hear me, in the truth of thy salvation.

15 Draw me out of the mire, that I may not stick fast: deliver me from them

that hate me; and out of the deep waters.

16 Let not the tempest of water drown me, nor the deep swallow me up: and let not the pit shut her mouth upon me.

17 Hear me, O Lord, for thy mercy is kind; look upon me according to the multitude of thy tender mercies.

18 And turn not away thy face from thy servant: for I am in trouble, hear me speedily.

19 Attend to my soul, and deliver it: save me because of my enemies.

20 Thou knowest my reproach, and my confusion, and my shame.

21 In thy sight are all they that afflict me: my heart hath expected reproach and misery.

And I looked for one that would grieve together with me; but there was none: and for one that would comfort me, and I found none.

22 And they gave me gall for my food, and in my thirst they gave me vinegar to drink.

23 (e) Let their table become as a snare before them, and a recompence, and a stumbling block.

24 Let their eyes be darkened that they see not; and

(e) Ver. 23. *Let their table, &c.* What here follows in the stile of an imprecation, is a prophesy of the wretched state to which the Jews should be reduced in punishment of their wilful obstinacy.

their back bow thou down always.

25 Pour out thy indignation upon them: and let thy wrathful anger take hold of them.

26 Let their habitation be made desolate; and let there be none to dwell in their tabernacles.

27 Because they have persecuted him whom thou hast smitten; and they have added to the grief of my wounds.

28 Add thou iniquity upon their iniquity: and let them not come into thy justice.

29 Let them be blotted out of the book of the living; and with the just let them not be written.

30 But I am poor and sorrowful: thy salvation, O God, hath set me up.

31 I will praise the name of God with a canticle: and I will magnify him with praise.

32 And it shall please God better than a young calf, that bringeth forth horns and hoofs.

33 Let the poor see and rejoice: seek ye God, and your soul shall live.

34 For the Lord hath heard

the poor: and hath not despised his prisoners.

35 Let the heavens and the earth praise him; the sea, and every thing that creepeth therein.

36 For God will save (f) Sion, and the cities of Juda shall be built up.

And they shall dwell there, and acquire it by inheritance.

37 And the seed of his servants shall possess it: and they that love his name shall dwell therein.

PSALM LXIX. *Heb. LXX.*

Deus in adjutorium.

*A prayer in persecution.*

1 Unto the end, A psalm for David, to bring to remembrance that the Lord saved him.

2 **O** GOD, come to my assistance; O Lord, make haste to help me.

3 Let them be confounded and ashamed that seek my soul.

4 Let them be turned backward, and blush for shame that desire evils to me.

Let them be presently turned away blushing for shame that say to me: (a) 'Tis well, 'tis well.

(f) Ver. 36. *Sion.* The catholick church. *The cities of Juda, &c.* particular churches which shall be established throughout the world. And *there*, viz. in this church of Christ, shall his servants dwell, &c.

Psalm LXIX. (a) Ver. 4. *'Tis well, 'tis well. Euge, euge.* St. Jerome renders it, *vah, vah!* which is the voice of one insulting and deriding. Some understand it as a detestation of deceitful flatterers.

L 5 Let

5 Let all that seek thee rejoice and be glad in thee ; and let such as love thy salvation say always : The Lord be magnified.

6 But I am needy and poor ; O God, help me.

Thou art my helper and my deliverer : O Lord, make no delay.

PSALM LXX. *Heb. LXXI.*

In te Domine.

*A prayer for perseverance.*

1 A psalm for David. (a)  
Of the sons of Jonadab,  
and the former captives.

**I**N thee, O Lord, I have hoped, let me never be put to confusion : 2 Deliver me in thy justice, and rescue me.

Incline thy ear unto me, and save me.

3 Be thou unto me a God, a protector, and a place of strength, that thou mayst make me safe.

For thou art my firmament and my refuge.

4 Deliver me, O my God, out of the hand of the sinner, and out of the hand of the transgressor of the law and of the unjust.

5 For thou art my patience, O Lord : my hope, O Lord, from my youth.

6 By thee have I been confirmed from the womb : from my mother's womb thou art my protector.

Of thee shall I continually sing. 7 I am become unto many as a wonder, but thou art a strong helper.

8 Let my mouth be filled with praise, that I may sing thy glory : thy greatness all the day long.

9 Cast me not off in the time of old age : when my strength shall fail, do not thou forsake me.

10 For my enemies have spoken against me ; and they that watched my soul have consulted together,

11 Saying : God hath forsaken him : pursue and take him, for there is none to deliver him.

12 O God, be not thou far from me : O my God, make haste to my help.

13 Let them be confounded and come to nothing that detract my soul ; let them be covered with confusion and shame that seek my hurt.

14 But I will always hope ; and will add to all thy praise.

15 My mouth shall shew forth thy justice ; thy salvation on all the day long.

Psalm LXX. (a) Ver. 1. *Of the sons of Jonadab.* The Rechabites, of whom see Jeremiah xxxv. By this addition of the seventy interpreters, we gather that this psalm was usually sung in the synagogue, in the person of the Rechabites, and of those who were first carried away into captivity.

Because

Because I have not known  
(b) learning, 16 I will enter  
into the powers of the Lord.  
O Lord, I will be mindful of  
thy justice alone.

17 Thou hast taught me,  
O God, from my youth : and  
till now I will declare thy  
wonderful works.

18 And unto old age and  
gray hairs, O God, forsake  
me not.

Until I shew forth thy arm  
to all the generation that is to  
come.

Thy power, 19 And thy  
justice, O God, even to the  
highest great things thou hast  
done : O God, who is like to  
thee ?

20 How great troubles hast  
thou shewed me, many and  
grievous ? and turning thou  
hast brought me to life, and  
hast brought me back again  
from the depths of the earth.

21 Thou hast multiplied  
thy magnificence; and turning  
to me thou hast comforted me.

22 I will also give praise  
to thee : *I will extol* thy  
truth with the instruments of  
psaltery : O God; I will sing  
to thee with the harp, thou  
holy one of Israel.

23 My lips shall greatly re-  
joice, when I shall sing to  
thee ; and my soul which  
thou hast redeemed.

24 Yea and my tongue al-  
so shall meditate on thy justice  
all the day ; when they shall  
be confounded and put to  
shame that seek evils to me.

PSALM LXXI. *Heb. LXXII.*

*Deus judicium tuum.*

*A prophesy of the coming of  
Christ, and of his kingdom :  
prefigured by Solomon and  
his happy reign.*

1 A psalm on Solomon.

2 **G**IVE to the king thy  
judgment, O God,  
and to the king's son thy jus-  
tice.

To judge thy people with  
justice, and thy poor with  
judgment.

3 Let the mountains re-  
ceive peace for the people, and  
the hills justice.

4 He shall judge the poor  
of the people, and he shall  
save the children of the poor :  
and he shall humble the op-  
pressor.

5 And he shall continue  
with the sun, and before the  
moon, throughout all gene-  
rations.

6 He shall come down like  
rain upon the fleece ; and as  
showers falling gently upon  
the earth.

7 In his days shall justice  
spring up, and abundance of  
peace, till the moon be taken  
away.

(b) Ver. 15. *Learning.* As much as to say, I build not  
upon human learning, but only on the power and justice of  
God.

8 And he shall rule from sea to sea, and from the river unto the ends of the earth.

9 Before him the Ethiopians shall fall down: and his enemies shall lick the ground.

10 The kings of Tharsis and the islands shall offer presents: the kings of the Arabians and of Saba shall bring gifts.

11 And all kings of the earth shall adore him; all nations shall serve him.

12 For he shall deliver the poor from the mighty: and the needy that had no helper.

13 He shall spare the poor and needy: and he shall save the souls of the poor.

14 He shall redeem their souls from usuries and iniquity: and their name shall be honourable in his sight.

15 And he shall live; and to him shall be given of the gold of Arabia: for him they shall always adore; they shall bless him all the day.

16 And there shall be a (a) firmament on the earth, on the tops of mountains: above Libanus shall the fruit thereof be exalted: and *they* of the city shall flourish like grass of the earth.

17 Let his name be blessed for evermore: his name continueth before the sun.

And in him shall all the tribes of the earth be blessed: all nations shall magnify him.

18 Blessed be the Lord, the God of Israel, who alone doth wonderful things.

19 And blessed be the name of his majesty for ever, and the whole earth shall be filled with his majesty. So be it. So be it.

20 The praises of David the son of Jesse (b) are ended.

PSALM LXXII. *Heb. LXXIII.*

Quam bonus Israel Deus.

*The temptation of the weak, upon seeing the prosperity of the wicked, is overcome by the consideration of the justice of God, who will quickly render to every one according to his works.*

1 A psalm for Asaph.

**H**OW good is God to Israel, to them that are of a right heart!

2 But my feet were almost moved; my steps had well nigh slipt,

3 Because I had a zeal on occasion of the wicked; seeing the prosperity of sinners.

Psalm LXXI. (a) Ver. 16. *A firmament, &c.* This may be understood of the church of Christ, ever firm and visible; and of the flourishing condition of its citizens.

(b) Ver. 20. *Are ended.* By this it appears that this psalm, tho' placed here, was in order of time the last of those which David composed.

4 For there is no regard to their death, nor *is there* strength in their stripes.

5 They are not in the labour of men: neither shall they be scourged like *other* men.

6 Therefore pride hath held them fast: they are covered with their iniquity and their wickedness.

7 Their iniquity hath come forth, as it were from (a) fatness: they have passed in to the affection of the heart.

8 They have thought and spoken wickedness: they have spoken iniquity on high.

9 They have set their mouth against heaven: and their tongue hath passed thorough the earth.

10 Therefore will my people (b) return here: and full days shall be found in them.

11 And they said: How

doth God know? and is there knowledge in the Most High:

12 Behold these are sinners; and *yet* abounding in the world they have obtained riches.

13 And I said: Then have I in vain justified my heart, and washed my hands among the innocent.

14 And I have been scourged all the day; and my chastisement hath been in the mornings.

15 (c) If I said, I will speak thus; behold I should condemn the generation of thy children.

16 I studied that I might know this thing: it is a labour in my sight.

17 Until I go into the sanctuary of God, and understand concerning their last ends.

18 But indeed for deceits (d) thou hast put it to them:

Psalm LXXII. (a) Ver. 7. *Fatness*. Abundance, and temporal prosperity, which hath encouraged them in their iniquity; and made them give themselves up to their irregular affections.

(b) Ver. 10. *Return here*; or hither. The weak among the servants of God, will be apt often to return to this thought, and will be shocked when they consider the *full days*, that is, the long and prosperous life of the wicked; and will be tempted to make the reflexions against providence, which are set down in the following verses.

(c) Ver. 15. *If I said, &c.* That is, if I should indulge such thoughts as these.

(d) Ver. 18. *Thou hast put it to them*. In punishment of their deceits, or for deceiving them, thou hast brought evils upon them in their last end, which in their prosperity they never apprehended.

when they were lifted up thou hast cast them down.

19 How are they brought to desolation? they have suddenly ceased to be: they have perished by reason of their iniquity.

20 As the dream of them that awake, O Lord; so in thy city thou shalt bring their image to nothing.

21 For my heart hath been inflamed; and my reins have been changed: 22 And I am brought to nothing; and I knew not.

23 I am become as a beast before thee: and I am always with thee.

24 Thou hast held me by my right hand; and by thy will thou hast conducted me: and with glory thou hast received me.

25 For what have I in heaven? and besides thee what do I desire upon earth?

26 For thee my flesh and my heart hath fainted away: thou art the God of my heart, and the God that is my portion for ever.

27 For behold they that go far from thee shall perish: thou hast destroyed all them that are disloyal to thee.

28 But it is good for me to stick close to my God, to put my hope in the Lord God.

That I may declare all thy praises, in the gates of the daughter of Sion.

PSALM LXXIII. *Heb. LXXIV.*

Ut quid Deus.

*A prayer of the church under grievous persecutions.*

1 Understanding for Asaph.

**O** GOD, why hast thou cast us off unto the end? why is thy wrath enkindled against the sheep of thy pasture?

2 Remember thy congregation, which thou hast possessed from the beginning.

The scepter of thy inheritance which thou hast redeemed: mount Sion in which thou hast dwelt.

3 Lift up thy hands against their pride unto the end; see what things the enemy hath done wickedly in the sanctuary.

4 And they that hate thee have made their boasts, in the midst of thy solemnity.

They have set up (a) their ensigns for signs: 5 and they knew not: both in the going out, and on the highest top.

As with axes in a wood

Psalm LXXIII. (a) Ver. 4. *Their ensigns, &c.* They have fixed their colours for signs and trophies, both on the gates, and on the highest top of the temple: and *they knew not*, that is, they regarded not the sanctity of the place. This psalm manifestly foretells the time of the Machabees, and the profanation of the temple by Antiochus.

of trees, 6 they have cut down at once the gates thereof: with ax and hatchet they have brought it down.

7 They have set fire to thy sanctuary: they have defiled the dwelling place of thy name on the earth.

8 They said in their heart, the *whole* kindred of them together: Let us abolish all the festival days of God from the land.

9 Our signs we have not seen, there is now no prophet: and he will know us no more.

10 How long, O God, shall the enemy reproach? *is* the adversary to provoke thy name for ever?

11 Why dost thou turn away thy hand; and thy right hand out of the midst of thy bosom for ever?

12 But God is our king before ages: he hath wrought salvation in the midst of the earth.

13 Thou by thy strength

didst make (*b*) the sea firm: thou didst crush the heads of the dragons in the waters.

14 Thou hast broken the heads of the dragon: thou hast given him to be meat for the people of the Ethiopians.

15 Thou hast broken up the fountains and the torrents: thou hast dried up the (*c*) *E-*than rivers.

16 Thine is the day, and thine is the night: thou hast made the morn and the sun.

17 Thou hast made all the borders of the earth: the summer and the spring were formed by thee.

18 Remember this, the enemy hath reproached the Lord; and a foolish people hath provoked thy name.

19 Deliver not up to beasts the souls that confess to thee: and forget not to the end the souls of thy poor.

20 Have regard to thy covenant: for they that are (*d*) the obscure of the earth,

(*b*) Ver. 13. *The sea firm.* By making the waters of the red sea stand like firm walls, whilst Israel passed through; and destroying the Egyptians, called here *dragons* from their cruelty, in the same waters, with their king; casting up their bodies on the shore to be stript by the Ethiopians, inhabiting in those days the coast of Arabia.

(*c*) Ver. 15. *Ethan rivers.* That is, *rivers which run with strong streams.* This was verified in Jordan, *Josue* iii. and in Arnon, *Numb.* xxi. 14.

(*d*) Ver. 20. *The obscure of the earth.* Mean and ignoble wretches, *have been filled*, that is, enriched, with *houses of iniquity*, that is, with our estates and possessions, which they have unjustly acquired.

have

have been filled with dwellings of iniquity.

21 Let not the humble be turned away with confusion : the poor and needy shall praise thy name.

22 Arise, O God, judge thy own cause : remember thy reproaches with which the foolish man hath reproached thee all the day.

23 Forget not the voices of thy enemies : the pride of them that hate thee ascendeth continually.

PSALM LXXIV. *Heb.* LXXV.  
Confitebimur tibi.

*There is a just judgment to come : therefore let the wicked take care.*

1 Unto the end, (a) corrupt not, a psalm of a canticle for Asaph.

2 **W**E will praise thee, O God, we will praise ; and we will call upon thy name.

We will relate thy wonderful works. 3 (b) When

I shall take a time, I will judge justices.

4 The earth is melted, and all that dwell therein : I have established the pillars thereof.

5 I said to the wicked : Do not act wickedly : and to the sinners, Lift not up the horn.

6 Lift not up your horn on high : speak not iniquity against God.

7 For neither from the east, nor from the west, nor from the desert hills : 8 for God is the judge.

One he putteth down, and another he lifteth up. 9 For in the hand of the Lord there is a cup of strong wine full of mixture.

And he hath poured it out from this to that ; but the dregs thereof are not emptied : all the sinners of the earth shall drink.

10 But I will declare for ever : I will sing to the God of Jacob.

11 And I will break all the horns of sinners : but the horns of the just shall be exalted.

Psalm LXXIV. (a) Ver. 1. *Corrupt not.* 'Tis believed to have been the beginning of some ode or hymn, to the tune of which this psalm was to be sung. St. Augustine and other fathers take it to be an admonition of the Spirit of God, not to faint or fail in our hope ; but to persevere with constancy in good : because God will not fail in his due time to render to every man according to his works.

(b) Ver. 3. *When shall I take a time.* In proper times ; particularly at the last day, when the earth shall melt away at the presence of the great judge ; the same who originally laid the foundations of it, and as it were established its pillars.

PSALM

PSALM LXXV. *Heb. LXXVI.*

Notus in Judæa.

*God is known in his church; and exerts his power in protecting it. It alludes to the slaughter of the Assyrians, in the days of king Ezechias.*

1 Unto the end, in praises, a psalm for Asaph; a canticle to the Assyrians.

2 **I**N Judea God is known, his name is great in Israel.

3 And his place is in peace, and his abode in Sion.

4 There hath he broken the powers of bows, the shield, the sword, and the battle.

5 Thou enlightenest wonderfully from the everlasting hills. 6 All the foolish of heart were troubled.

They have slept their sleep; and all the men of riches have found nothing in their hands.

7 At thy rebuke, O God of Jacob, they have all slumbered that mounted on horseback.

8 Thou art terrible, and who shall resist thee? (a) from that time thy wrath.

9 Thou hast caused judgment to be heard from heaven: the earth trembled and was still.

10 When God arose in

judgment, to save all the meek of the earth.

11 For the thought of man shall give praise to thee: and the remainders of the thought shall keep holiday to thee.

12 Vow ye, and pay to the Lord your God; all you that round about him bring presents.

To him that is terrible, 13 even to him who taketh away the spirit of princes; to the terrible with the kings of the earth.

PSALM LXXVI. *Heb. LXXVII.*

Voce meâ.

*The faithful have recourse to God in trouble of mind, with confidence in his mercy and power.*

1 Unto the end, for Idithun, a psalm of Asaph.

2 **I** Cried to the Lord with my voice; to God with my voice, and he gave ear to me.

3 In the day of my trouble I sought God; with my hands *lifted up* to him in the night, and I was not deceived.

My soul refused to be comforted; 4 I remembered God, and was delighted, and was exercised, and my spirit swooned away.

5 My eyes prevented the watches: I was troubled, and I spoke not.

Psalm LXXV. (a) Ver. 8. *From that time, &c.* From the time that thy wrath shall break out.

6 I thought

6 I thought upon the days of old : and I had in my mind the eternal years.

7 And I meditated in the night with my own heart : and I was exercised, and I swept my spirit.

8 Will God then cast off for ever ? or will he never be more favourable again ?

9 Or will he cut off his mercy for ever, from generation to generation.

10 Or will God forget to shew mercy ? or will he in his anger shut up his mercies ?

11 And I said, Now have I begun : this is the change of the right hand of the *most* High.

12 I remembered the works of the Lord : for I will be mindful of thy wonders from the beginning.

13 And I will meditate on all thy works ; and will be employed in thy inventions.

14 Thy way, O God, is in the holy place : who is the great God like our God ? 15 Thou art the God that doest wonders.

Thou hast made thy power known among the nations :

16 with thy arm thou hast redeemed thy people the children of Jacob and of Joseph.

17 The waters saw thee,

O God, the waters saw thee ; and they were afraid, and the depths were troubled.

18 Great was the noise of the waters : the clouds sent out a sound.

For thy arrows pass, 19 the voice of thy thunder in a wheel.

Thy lightnings enlightened the world : the earth shook and trembled.

20 Thy way is in the sea, and thy paths in many waters : and thy foot-steps shall not be known.

21 Thou hast conducted thy people like sheep, by the hand of Moses and Aaron.

PSALM LXXVII. *Heb. LXXVIII.*

Attendite.

*Gods great benefits to the people of Israel, notwithstanding their ingratitude.*

1 Understanding for Asaph.

**A**TTEND, O my people, to my law, incline your ears to the words of my mouth.

2 I will open my mouth in parables : I will utter (a) propositions from the beginning.

3 How great things have we heard and known, and our fathers have told us.

4 They have not been hid

Psalm LXXVII. (a) Ver. 2. *Propositions.* Deep and mysterious sayings. By this it appears that the historical facts of ancient times, commemorated in this psalm, were deep and *mysterious* ; as being figures of great truths appertaining to the time of the new testament.

from

from their children, in another generation.

Declaring the praises of the Lord, and his powers, and his wonders which he hath done.

5 And he ſet up a testimony in Jacob, and made a law in Iſrael.

How great things he commanded our fathers, that they ſhould make the ſame known to their children : 6 that another generation might know them.

The children that ſhould be born, and ſhould riſe up, and declare them to their children.

7 That they may put their hope in God, and may not forget the works of God ; and may ſeek his commandments.

8 That they may not become like their fathers, a perverſe and exaſperating generation.

A generation that ſet not their heart aright : and whoſe ſpirit was not faithful to God.

9 The ſons of Ephraim who bend and ſhoot with the bow, they have turned back in the day of battel.

10 They kept not the covenant of God : and in his law they would not walk.

11 And they forgot his benefits, and his wonders that he had ſhewed them.

12 Wonderful things did he do in the ſight of their

fathers, in the land of Egypt, in the field of Tanis.

13 He divided the ſea and brought them thorough : and he made the waters to ſtand as in a veſſel.

14 And he conducted them with a cloud by day : and all the night with a light of fire.

15 He ſtruck the rock in the wilderneſs : and gave them to drink, as out of the great deep.

16 He brought forth water out of the rock : and made ſtreams run down as rivers.

17 And they added yet more ſin againſt him : they provoked the Moſt High to wrath in the place without water.

18 And they tempted God in their hearts, by aſking meat for their deſires.

19 And they ſpoke ill of God : they ſaid : Can God furniſh a table in the wilderneſs ?

20 Becauſe he ſtruck the rock, and the waters guſhed out ; and the ſtreams overflowed.

Can he alſo give bread, or provide a table for his people ?

21 Therefore the Lord heard, and was angry : and a fire was kindled againſt Jacob, and wrath came up againſt Iſrael.

22 Becauſe they believed not in God ; and truſted not in his ſalvation.

23 And he had commanded  
the

the clouds from above, and had opened the doors of heaven.

24 And had rained down manna upon them to eat, and had given them the bread of heaven.

25 Man ate the bread of angels: he sent them provisions in abundance.

26 He removed the south-wind from heaven, and by his power brought in the south-west wind.

27 And he rained upon them flesh as dust: and feathered fowls like as the sand of the sea.

28 And they fell in the midst of their camp, round about their pavillions.

29 So they did eat, and were filled exceedingly, and he gave them their desire: 30 they were not defrauded of that which they craved.

As yet their meat was in their mouth: 31 And the wrath of God came upon them.

And he slew the fat ones amongst them, and brought down the chosen men of Israel.

32 In all these things they sinned still: and they believed not for his wonderful works.

33 And their days were consumed in vanity, and their years in haste.

34 When he slew them, then they sought him: and they returned, and came to him early in the morning.

35 And they remembered

that God was their helper; and the high God their redeemer.

36 And they loved him with their mouth; and with their tongue they lied unto him.

37 But their heart was not right with him: not were they counted faithful in his covenant.

38 But he is merciful, and will forgive their sins: and will not destroy them.

And many a time did he turn away his anger: and did not kindle all his wrath.

39 And he remembered that they are flesh; a wind that goeth and returneth not.

40 How often did they provoke him in the desert; and move him to wrath in the place without water?

41 And they turned back and tempted God: and grieved the holy One of Israel.

42 They remembered not his hand, in the day that he redeemed them from the hand of him that afflicted them:

43 How he wrought his signs in Egypt; and his wonders in the field of Tanis.

44 And he turned their rivers into blood, and their showers that they might not drink.

45 He sent amongst them divers sorts of flies, which devoured them: and frogs which destroyed them.

46 And he gave up their fruits

fruits to the blaſt, and their labours to the locuſt.

47 And he deſtroyed their vineyards with hail, and their mulberry-trees with hoar froſt.

48 And he gave up their cattle to the hail, and their ſtock to the fire.

49 And he ſent upon them the wrath of his indignation; indignation and wrath and trouble, which he ſent by evil angels.

50 He made a way for a path to his anger; he ſpared not their ſouls from death; and their cattle he ſhut up in death.

51 And he killed all the firſt-born in the land of Egypt: the firſt-fruits of all their labour in the tabernacles of Cham.

52 And he took away his own people as ſheep; and guided them in the wilderneſs like a flock.

53 And he brought them out in hope, and they feared not; and the ſea overwhelmed their enemies.

54 And he brought them into the mountain of his ſanctuary: the mountain which his right hand had purchaſed.

And he caſt out the Gentiles before them; and by lot divided to them their land by line of diſtribution.

55 And he made the tribes of Iſrael to dwell in their tabernacles.

56 Yet they tempted, and provoked the moſt high God: and they kept not his teſtimonies.

57 And they turned away, and kept not the covenant: even like their fathers they were turned aſide as a crooked bow.

58 They provoked him to anger on their hills: and moved him to jealousy with their graven things.

59 God heard, and deſpiſed *them*, and he reduced Iſrael exceedingly *as it were* to nothing.

60 And he put away the tabernacle of Silo, his tabernacle where he dwelt among men.

61 And he delivered their ſtrength into captivity: and their beauty into the hands of the enemy.

62 And he ſhut up his people under the ſword: and he deſpiſed his inheritance.

63 Fire conſumed their young men: and their maidens were not lamented.

64 Their prieſts fell by the ſword: and their widows did not mourn.

65 And the Lord was awaked as one out of ſleep, and like a mighty man that hath been ſurfeited with wine.

66 And he ſmote his enemies on the hinder parts: he put them to an everlaſting reproach.

67 And he rejected the tabernacle

bernacle of Joseph; and chose not the tribe of Ephraim.

68 But he chose the tribe of Juda, mount Sion which he loved.

69 And he built his sanctuary (*b*) as of unicorns, in the land which he founded for ever.

70 And he chose his servant David, and took him from the flocks of sheep: he brought him from following the ewes great with young

71 To feed Jacob his servant, and Israel his inheritance.

72 And he fed them in the innocency of his heart: and conducted them by the skillfulness of his hands.

PSALM LXXVIII. *Heb. LXXIX.*

*Deus venerunt gentes.*

*The church in time of persecution prayeth for relief. It seems to belong to the time of the Machabees.*

1 A psalm for Asaph.

**O** God, the heathens are come into thy inheritance; they have defiled thy holy temple; they have made Jerusalem as a place to keep fruit.

2 They have given the dead bodies of thy servants to be meat for the fowls of the air;

the flesh of thy saints for the beasts of the earth.

3 They have poured out their blood as water, round about Jerusalem; and there was none to bury them.

4 We are become a reproach to our neighbours; a scorn and derision to them that are round about us.

5 How long, O Lord, wilt thou be angry for ever? shall thy zeal be kindled like a fire?

6 Pour out thy wrath upon the nations that have not known thee; and upon the kingdoms that have not called upon thy name.

7 Because they have devoured Jacob; and have laid waste his place.

8 Remember not our former iniquities: let thy mercies speedily prevent us, for we are become exceeding poor.

9 Help us, O God, ouraviour, and for the glory of thy name, O Lord, deliver us; and forgive us our sins for thy name's sake.

10 Lest they should say among the Gentiles. Where is their God? And let him be make known among the nations before our eyes,

By the revenging the blood of thy servants, which hath

(*b*) Ver. 69. *As of unicorns.* That is, firm and strong, like the horn of the unicorn. This is one of the chiefest of the *propositions* of this psalm, foreshewing the firm establishment of the one, true and everlasting sanctuary of God, in his church.

been shed: 11 Let the sighing of the prisoners come in before thee.

According to the greatness of thy arm, take possession of the children of them that have been put to death.

12 And render to our neighbours sevenfold in their bosom: the reproach wherewith they have reproached thee, O Lord.

13 But we thy people, and the sheep of thy pasture, will give thanks to thee for ever.

We will shew forth thy praise, unto all generations.

PSALM LXXIX. *Heb. LXXX.*

*Qui regis Israel.*

*A prayer for the church in tribulation, commemorating God's former favours.*

1 Unto the end, for them that shall be changed, a testimony for Asaph, a psalm.

2 **G**IVE ear, O thou that rulest Israel: thou that leadest Joseph like a sheep.

Thou that fittest upon the cherubims, shine forth, 3 before Ephraim, Benjamin and Manasses.

Stir up thy might, and come to save us.

4 Convert us, O God: and shew us thy face, and we shall be saved.

5 O Lord God of hosts, how long wilt thou be angry against the prayer of thy servant?

6 How long wilt thou feed us with the bread of tears: and give us for our drink tears in measure?

7 Thou hast made us to be a contradiction to our neighbours; and our enemies have scoffed at us.

8 O God of hosts, convert us: and shew thy face, and we shall be saved.

9 Thou hast brought a vineyard out of Egypt: thou hast cast out the Gentiles and planted it.

10 Thou wast the guide of its journey in its fight: thou plantedst the roots thereof, and it filled the land.

11 The shadow of it covered the hills: and the branches thereof the cedars of God.

12 It stretched forth its branches unto the sea, and its boughs unto the river.

13 Why hast thou broken down the hedge thereof; so that all they who pass by the way do pluck it?

14 The boar out of the wood hath laid it waste: and a singular wild beast hath devoured it.

15 Turn again, O God of hosts, look down from heaven, and see, and visit this vineyard;

16 And perfect the same which thy right hand hath planted: and upon the son of man whom thou hast confirmed for thyself.

17 (a) Things set on fire and dug down shall perish at the rebuke of thy countenance.

18 Let thy hand be upon (b) the man of thy right hand; and upon the son of man whom thou hast confirmed for thyself.

19 And we depart not from thee; thou shalt quicken us, and we will call upon thy name.

20 O Lord God of hosts, convert us: and shew thy face, and we shall be saved.

PSALM LXXX. Heb. LXXXI.

Exultate Deo.

*An invitation to a solemn praising of God.*

1 Unto the end, for (a) the wine presses, a psalm for Afaph himself.

2 **R**EJOICE to God our helper: sing aloud to the God of Jacob.

3 Take a psalm, and bring hither the timbrel; the pleasant psaltery with the harp.

4 Blow up the trumpet on the new moon, on the noted day of your solemnity.

5 For it is a commandment in Israel, and a judgment to the God of Jacob.

6 He ordained it for a testimony in Joseph, when he came out of the land of Egypt: he heard a tongue which he knew not.

7 He removed his back from the burthens: his hands had served in baskets.

8 Thou calledst upon me in affliction, and I delivered thee: I heard thee in the (b) secret place of tempest: I proved thee at the waters of contradiction.

9 Hear, O my people, and I will testify to thee: O Israel, if thou wilt hearken to me, 10 there shall be no new God in thee: neither shalt thou adore a strange God.

11 For I am the Lord thy God, who brought thee out of the land of Egypt: open thy mouth wide, and I will fill it.

Psalm. LXXIX. (a) Ver. 17. *Things set on fire, &c.* So this vineyard of thine, almost consumed already, must perish if thou continue thy rebukes.

(b) Ver. 18. *The man of thy right hand.* Christ.

Psalm LXXX. (a) Ver. 1. *For the wine presses, &c. torcularibus.* It either signifies a musical instrument, or that this psalm was to be sung at the feast of the tabernacles after the gathering in of the vintage.

(b) Ver. 8. *In the secret place of tempest.* Heb. *Of thunder.* When thou soughtest to hide thyself from the tempest: or, when I came down to mount Sina, hidden from thy eyes in a storm of thunder.

12 But my people heard not my voice : and Iſrael hearkened not to me.

13 So I let them go according to the deſires of their heart : they ſhall walk in their own inventions.

14 If my people had heard me ; if Iſrael had walked in my ways,

15 I ſhould ſoon have humbled their enemies, and laid my hand on them that troubled them.

16 The enemies of the Lord have lied to him : and (c) their time ſhall be for ever.

17 And he fed them with the fat of wheat, and filled them with honey out of the rock.

PSALM LXXXI. *Heb. LXXXII.*

*Deus ſtetit.*

*An exhortation to judges and men in power.*

1 A pſalm for Aſaph.

**G**OD hath ſtood in the congregation of gods : and *being in the miſt of them* he judgeth gods.

2 How long will you judge unjuſtly ; and accept the perſons of the wicked ?

3 Judge for the needy and fatherleſs ; do juſtice to the humble and the poor.

4 Reſcue the poor ; and deliver the needy out of the hand of the ſinner.

5 They have not known nor underſtood ; they walk on in darkneſs : all the foundations of the earth ſhall be moved.

6 I have ſaid : You are gods, and all of you the ſons of the moſt High.

7 But you like men ſhall die ; and ſhall fall like one of the princes.

8 Ariſe, O God, judge thou the earth : for thou ſhalt inherit among all the nations.

PSALM LXXXII. *Heb. LXXXIII.*

*Deus quis ſimilis.*

*A prayer againſt the enemies of God's church.*

1 A canticle of a pſalm for Aſaph.

2 **O** GOD, who ſhall be like to thee ? hold not thy peace, neither be thou ſtill, O God.

3 For lo thy enemies have made a noiſe : and they that hate thee have lifted up the head.

4 They have taken a malicious counſel againſt thy people ; and have conſulted againſt thy ſaints.

5 They have ſaid : Come and let us deſtroy them, ſo that they be not a nation ; and let the name of Iſrael be remembered no more.

6 For they have contrived with one conſent : they have made a covenant together a-

(c) Ver. 16. *Their time ſhall be for ever.* Impenitent ſinners ſhall ſuffer for ever.

gainst thee, 7 the tabernacles of the Edomites, and the Ishmaelites :

Moab, and the Agarens, 8 Gebal, and Ammon and Amalec : the Philistines, with the inhabitants of Tyre.

9 Yea and the Assyrian also is joined with them : they are come to the aid of the sons of Lot.

10 Do to them as thou didst to Madian and to Sisara : as to Jabin at the brook of Ciffon.

11 *Who* perished at Endor ; and became as dung for the earth.

12 Make their princes like Oreb and Zeb, and Zebec and Salmana.

All their princes, 13 who have said : Let us possess the sanctuary of God for an inheritance.

14 O my God, make them like a wheel ; and as stubble before the wind.

15 As fire which burneth the wood : and as a flame burning mountains.

16 So shalt thou pursue them with thy tempest ; and shalt trouble them in thy wrath.

17 Fill their faces with shame ; and they shall seek thy name, O Lord.

18 Let them be ashamed and troubled for ever and ever ; and let them be confounded and perish.

19 And let them know that The Lord is thy name : thou alone art the most High over all the earth.

PSALM LXXXIII. *Heb. LXXXIV.*

Quam dilecta.

*The soul aspireth after heaven ; rejoicing in the mean time, in being in the communion of God's church upon earth.*

1 Unto the end, for the wine-presses, a psalm for the sons of Core.

2 **H**OW lovely are thy tabernacles, O Lord of hosts ! 3 my soul longeth and fainteth for the courts of the Lord.

My heart and my flesh have rejoiced in the living God.

4 For the sparrow hath found herself a house, and the turtle a nest for herself, where she may lay her young ones ;

Thy altars, O Lord of hosts, my king and my God.

5 Blessed are they that dwell in thy house O Lord : they shall praise thee for ever and ever.

6 Blessed is the man whose help is from thee : (a) in his heart he hath disposed to ascend

Psalm LXXXIII. (a) Ver. 6. *In his heart, he hath disposed to ascend by steps : &c. ascensiones in corde suo disposuit. As b; steps men ascended to the temple of God, situated on a hill ;*

ascend by steps, 7 in the vale of tears, in the place which he hath set.

8 For the lawgiver shall give a blessing : they shall go from virtue to virtue, the God of gods shall be seen in Sion.

9 O Lord God of hosts hear my prayer : give ear, O God of Jacob.

10 Behold, O God our protector : and look on the face of thy Christ.

11 For better is one day in thy courts above thousands.

I have chosen to be an abject in the house of my God, rather than to dwell in the tabernacles of sinners.

12 For God loveth mercy and truth : the Lord will give grace and glory.

13 He will not deprive of good things them that walk in innocence. O Lord of hosts, blessed is the man that trusteth in thee.

PSALM LXXXIV. *Heb. LXXXV.*

Benedixisti Domine.

*The coming of Christ, to bring peace and salvation to man.*

1 Unto the end, for the sons of Core, a psalm.

2 **L**ORD, thou hast blessed thy land : thou hast turned away the captivity of Jacob.

3 Thou hast forgiven the iniquity of thy people : thou hast covered all their sins.

4 Thou hast mitigated all thy anger ; thou hast turned away from the wrath of thy indignation.

5 Convert us O God our saviour ; and turn off thy anger from us.

6 Wilt thou be angry with us for ever ? or wilt thou extend thy wrath from generation to generation ?

7 Thou wilt turn, O God, and bring us to life : and thy people shall rejoice in thee.

8 Shew us, O Lord, thy mercy ; and grant us thy salvation.

9 I will hear what the Lord God will speak in me : for he will speak peace unto his people ;

And unto his saints ; and unto them that are converted to the heart.

10 Surely his salvation is near to them that fear him : that glory may dwell in our land.

11 Mercy and truth have met each other : justice and peace have kissed.

12 Truth is sprung out of the earth : and justice hath looked down from heaven.

hill ; so the good christian *ascends* towards the eternal temple by certain *steps* of virtue *disposed* or ordered within the heart : And this whilst he lives as yet in the body, in this *vale of tears*, the place which man hath *set* ; that is, which he hath brought himself to ; being cast out of paradise for his sin.

13 For

13 For the Lord will give goodness: and our earth shall yield her fruit.

14 Justice shall walk before him; and shall set his steps in the way.

PSALM LXXXV. *Heb. LXXXVI.*

Inclina Domine.

*A prayer for God's grace to assist us to the end.*

1 A prayer for David himself.

**B**OW down thy ear, O Lord, and hear me: for I am needy and poor.

2 Preserve my soul, for (a) I am holy: save thy servant, O my God, that trusteth in thee.

3 Have mercy on me, O Lord, for I have cried to thee all the day. 4 Give joy to the soul of thy servant, for to thee, O Lord, I have lifted up my soul.

5 For thou, O Lord, art sweet and mild: and plentiful in mercy to all that call upon thee.

6 Give ear, O Lord, to my prayer: and attend to the voice of my petition.

7 I have called upon thee in the day of my trouble: because thou hast heard me.

8 There is none among the gods like unto thee, O Lord: and there is none according to thy works.

9 All the nations thou hast

made shall come and adore before thee, O Lord: and they shall glorify thy name.

10 For thou art great, and doest wonderful things: thou art God alone.

11 Conduct me, O Lord, in thy way, and I will walk in thy truth: let my heart rejoice that it may fear thy name.

12 I will praise thee, O Lord my God, with my whole heart, and I will glorify thy name for ever.

13 For thy mercy is great towards me: and thou hast delivered my soul out of the lower hell.

14 O God, the wicked are risen up against me: and the assembly of the mighty have sought my soul: and they have not set thee before their eyes.

15 And thou, O Lord, art a God of compassion, and merciful: patient, and of much mercy and true.

16 O look upon me, and have mercy on me: give thy command to thy servant, and save the son of thy handmaid.

17 Shew me a token for good: that they who hate me may see, and be confounded, because thou, O Lord, hast helped me and hast comforted me.

Psalm LXXXV. (a) Ver. 2. *I am holy.* I am by my office and profession dedicated to thy service.

PSALM

PSALM LXXXVI. *Heb. LXXXVII.*

Fundamenta ejus.

*The glory of the church of Christ.*

1 For the sons of Core, a psalm of a canticle.

**T**HE foundations thereof are in (a) the holy mountains. 2 The Lord loveth the gates of Sion above all the tabernacles of Jacob.

3 Glorious things are said of thee, O city of God.

4 I will be mindful of (b) Rahab and of Babylon knowing me.

Behold the foreigners and Tyre, and the people of the Ethiopians, these were there.

5 (c) Shall not Sion say: *This* man and *that* man is born in her? and the Highest himself hath founded her.

6 The Lord shall tell in his writings of peoples and of

princes, of them that have been in her.

7 The dwelling in thee is as it were of all rejoicing.

PSALM LXXXVII. *Heb. LXXXVIII.*

Domine Deus -salutis.

*A prayer of one under grievous affliction: it agrees to Christ in his passion, and alludes to his death and burial.*

1 A canticle of a psalm for the sons of Core: unto the end, for (a) Mabeleth, to answer, (b) understanding of Eman the Ezrahite.

2 **O** LORD, the God of my salvation; I have cried in the day, and in the night before thee.

3 Let my prayer come in before thee: incline thy ear to my petition.

4 For my soul is filled with evils; and my life hath drawn nigh to hell.

5 I am counted among them

Psalm LXXXVI. (a) Ver. 1. *The holy mountains.* The apostles and prophets. *Eph. ii. 20.*

(b) Ver. 4. *Rahab.* Egypt, &c. To this Sion, which is the church of God, many shall resort from all nations.

(c) Ver. 5. *Shall not Sion say, &c.* The meaning is, that *Sion*, viz. the church, shall not only be able to commemorate *this* or *that* particular person of renown, born in her; but also to glory in great multitudes of people and princes, of her communion; who have been foretold in the writings of the prophets, and registered in the writings of the apostles.

Psalm LXXXVII. (a) Ver. 1. *Mabeleth.* A musical instrument, or chorus of musicians, to answer one another.

(b) *Ibidem.* *Understanding.* Or a psalm of instruction, composed by *Eman the Ezrahite*, or by David, in his name.

that

13 For the Lord will give goodness: and our earth shall yield her fruit.

14 Justice shall walk before him; and shall set his steps in the way.

PSALM LXXXV. *Heb. LXXXVI.*

Inclina Domine.

*A prayer for God's grace to assist us to the end.*

1 A prayer for David himself.

**B**OW down thy ear, O Lord, and hear me: for I am needy and poor.

2 Preserve my soul, for (a) I am holy: save thy servant, O my God, that trusteth in thee.

3 Have mercy on me, O Lord, for I have cried to thee all the day. 4 Give joy to the soul of thy servant, for to thee, O Lord, I have lifted up my soul.

5 For thou, O Lord, art sweet and mild: and plentiful in mercy to all that call upon thee.

6 Give ear, O Lord, to my prayer: and attend to the voice of my petition.

7 I have called upon thee in the day of my trouble: because thou hast heard me.

8 There is none among the gods like unto thee, O Lord: and there is none according to thy works.

9 All the nations thou hast

made shall come and adore before thee, O Lord: and they shall glorify thy name.

10 For thou art great, and dost wonderful things: thou art God alone.

11 Conduct me, O Lord, in thy way, and I will walk in thy truth: let my heart rejoice that it may fear thy name.

12 I will praise thee, O Lord my God, with my whole heart, and I will glorify thy name for ever.

13 For thy mercy is great towards me: and thou hast delivered my soul out of the lower hell.

14 O God, the wicked are risen up against me: and the assembly of the mighty have fought my soul: and they have not set thee before their eyes.

15 And thou, O Lord, art a God of compassion, and merciful; patient, and of much mercy and true.

16 O look upon me, and have mercy on me: give thy command to thy servant, and save the son of thy handmaid.

17 Shew me a token for good: that they who hate me may see, and be confounded, because thou, O Lord, hast helped me and hast comforted me.

Psalm LXXXV. (a) Ver. 2. *I am holy.* I am by my office and profession dedicated to thy service.

PSALM

Psalm LXXXVI. *Heb. LXXXVII.*

Fundamenta ejus.

*The glory of the church of Christ.*

1 For the sons of Core, a psalm of a canticle.

**T**HE foundations thereof are in (a) the holy mountains. 2 The Lord loveth the gates of Sion above all the tabernacles of Jacob.

3 Glorious things are said of thee, O city of God.

4 I will be mindful of (b) Rahab and of Babylon knowing me.

Behold the foreigners and Tyre, and the people of the Ethiopians, these were there.

5 (c) Shall not Sion say: *This* man and *that* man is born in her? and the Highest himself hath founded her.

6 The Lord shall tell in his writings of peoples and of

princes, of them that have been in her.

7 The dwelling in thee is as it were of all rejoicing.

Psalm lxxxvii. *Heb. lxxxviii.*

Domine Deus -salutis.

*A prayer of one under grievous affliction: it agrees to Christ in his passion, and alludes to his death and burial.*

1 A canticle of a psalm for the sons of Core: unto the end, for (a) Maheleth, to answer, (b) understanding of Eman the Ezrahite.

2 **O** LORD, the God of my salvation; I have cried in the day, and in the night before thee.

3 Let my prayer come in before thee: incline thy ear to my petition.

4 For my soul is filled with evils; and my life hath drawn nigh to hell.

5 I am counted among them

Psalm LXXXVI. (a) Ver. 1. *The holy mountains.* The apostles and prophets. *Eph. ii. 20.*

(b) Ver. 4. *Rahab.* Egypt, &c. To this Sion, which is the church of God, many shall resort from all nations.

(c) Ver. 5. *Shall not Sion say, &c.* The meaning is, that *Sion*, viz. the church, shall not only be able to commemorate *this* or *that* particular person of renown, born in her; but also to glory in great multitudes of people and princes, of her communion; who have been foretold in the writings of the prophets, and registered in the writings of the apostles.

Psalm LXXXVII. (a) Ver. 1. *Maheleth.* A musical instrument, or chorus of musicians, to answer one another.

(b) *Ibidem.* *Understanding.* Or a psalm of instruction, composed by *Eman the Ezrahite*, or by David, in his name.

that

that go down to the pit : I am become as a man without help,  
6 free among the dead.

Like the slain sleeping in the sepulchres, whom thou remembrest no more : and they are cast off from thy hand.

7 They have laid me in the lower pit : in the dark places, and in the shadow of death.

8 Thy wrath is strong over me : and all thy waves thou hast brought in upon me.

9 Thou hast put away my acquaintance far from me : they have set me an abomination to themselves.

I was delivered up, and came not forth : 10 my eyes languished through poverty.

All the day I cried to thee, O Lord ; I stretched out my hands to thee.

11 Wilt thou shew wonders to the dead? or shall physicians raise to life, and give praise to thee?

12 Shall any one in the sepulchre declare thy mercy ; and thy truth in destruction?

13 Shall thy wonders be known in the dark ; and thy justice in the land of forgetfulness?

14 But I, O Lord, have cried to thee : and in the morning my prayer shall prevent thee.

15 Lord, why castest thou off my prayer : why turnest thou away thy face from me?

16 I am poor, and in labours from my youth : and

being exalted have been humbled and troubled.

17 Thy wrath hath come upon me : and thy terrors have troubled me.

18 They have come round about me like water all the day : they have compassed me about together.

19 Friend and neighbour thou hast put far from me : and my acquaintance, because of misery.

PSALM lxxxviii. *Heb. lxxxix. Misericordias Domini.*

*The perpetuity of the church of Christ, in consequence of the promises of God : which notwithstanding, God permits her to suffer sometimes most grievous afflictions.*

1 Of understanding, for Ethan the Ezrahite.

2 **T**H E mercies of the Lord I will sing for ever.

I will shew forth thy truth with my mouth to generation and generation.

3 For thou hast said : Mercy shall be built up for ever in the heavens : thy truth shall be prepared in them.

4 I have made a covenant with my elect : I have sworn to David my servant : 5 Thy seed will I settle for ever.

And I will build up thy throne unto generation and generation.

6 The heavens shall confess thy wonders, O Lord : and

and thy truth in the church of the faints.

7 For who in the clouds can be compared to the Lord? or who among the sons of God shall be like to God?

8 God who is glorified in the assembly of the faints: great and terrible above all them that are about him.

9 O Lord God of hosts, who is like to thee? thou art mighty, O Lord, and thy truth is round about thee.

10 Thou rulest the power of the sea: and appearest the motion of the waves thereof.

11 Thou hast humbled the proud one, as one that is slain: with the arm of thy strength thou hast scattered thy enemies.

12 Thine are the heavens, and thine is the earth: the world and the fulness thereof thou hast founded: 13 the north and the sea thou hast created.

Thabor and Hermon shall rejoice in thy name: 14 thy arm is with might.

Let thy hand be strengthened, and thy right hand exalted: 15 Justice and judgment are the preparation of thy throne.

Mercy and truth shall go before thy face. 16 Blessed is the people that knoweth jubilation.

They shall walk, O Lord, in the light of thy countenance: 17 And in thy name

they shall rejoice all the day: and in thy justice they shall be exalted.

18 For thou art the glory of their strength: and in thy good pleasure shall our horn be exalted.

19 For our protection is of the Lord, and of our king the holy one of Israel.

20 Then thou spakest in a vision to thy faints, and saidst: I have laid help upon one that is mighty, and have exalted one chosen out of my people.

21 I have found David my servant: with my holy oil I have anointed him.

22 For my hand shall help him; and my arm shall strengthen him.

23 The enemy shall have no advantage over him: nor the son of iniquity have power to hurt him.

24 And I will cut down his enemies before his face; and them that hate him I will put to flight.

25 And my truth and my mercy *shall be* with him: and in my name shall his horn be exalted.

26 And I will set his hand in the sea; and his right hand in the rivers.

27 He shall cry out to me, Thou art my father: my God and the support of my salvation.

28 And I will make him my first-born, high above the kings of the earth.

29 I will

29. I will keep my mercy for him for ever: and my covenant faithful to him.

30. And I will make his seed to endure for evermore: and his throne as the days of heaven.

31. And if his children forsake my law, and walk not in my judgments:

32. If they profane my justices; and keep not my commandments:

33. I will visit their iniquities with a rod: and their sins with stripes.

34. But my mercy I will not take away from him: nor will I suffer my truth to fail.

35. Neither will I profane my covenant: and the words that proceed from my mouth I will not make void.

36. Once have I sworn by my holiness: I will not lie unto David: 37. his seed shall endure for ever.

38. And his throne as the sun before me: and as the moon perfect for ever, and a faithful witness in heaven.

39. But thou hast rejected and despised: thou hast been angry with thy anointed.

40. Thou hast (a) overthrown the covenant of thy

servant: thou hast profaned his sanctuary on the earth.

41. Thou hast broken down all his hedges: thou hast made his strength fear.

42. All that pass by the way have robbed him: he is become a reproach to his neighbours.

43. Thou hast set up the right hand of them that oppress him: thou hast made all his enemies to rejoice.

44. Thou hast turned away the help of his sword: and hast not assisted him in battle.

45. Thou hast made his purification to cease: and thou hast cast his throne down to the ground.

46. Thou hast shortened the days of his time: thou hast covered him with confusion.

47. How long, O Lord, turnest thou away unto the end? shall thy anger burn like fire?

48. Remember what my substance is: for hast thou made all the children of men in vain?

49. What man is he that shall live, and not see death? that shall deliver his soul from the hand of hell?

50. Lord, where are thy ancient mercies? according to

Psalm LXXXVIII. (a) Ver. 40. *Overtbrowsn the covenant, &c.* All this seems to relate to the time of the captivity of Babylon, in which, for the sins of the people and their princes, God seemed to have set aside for a while the covenant he made with David.

what

what thou didst swear to David in thy truth?

51 Be mindful, O Lord, of the reproach of thy servants (which I have held in my bosom) of many nations:

52 Wherewith thy enemies have reproached, O Lord; wherewith they have reproached the change of thy anointed.

53 Blessed be the Lord for ever more. So be it, so be it.

PSALM LXXXIX. Heb. xc.

Domine refugium.

*A prayer for the mercy of God; recounting the shortness and miseries of the days of man.*

1 A prayer of Moses the man of God.

**L**ORD, thou hast been our refuge from generation to generation.

2 Before the mountains were made, or the earth and the world was formed; from eternity and to eternity thou art God.

3 (a) Turn not man away to be brought low: and thou hast said: Be converted, O ye sons of men.

4 For a thousand years in thy sight, *are but as yesterday, which is past and gone.*

And as a watch in the night, 5 *as things that are counted nothing, so shall their years be.*

6 In the morning man shall grow up like grass: in the morning he shall flourish and pass away, in the evening he shall fall, grow dry and wither.

7 For in thy wrath we are quickly consumed: and are troubled in thy indignation.

8 Thou hast set our iniquities before thy eyes: our life in the light of thy countenance:

9 For all our days are spent; and in thy wrath we have fainted away.

Our years shall be considered (b) as a spider: 10 The days of our years in them are threescore and ten years:

But if in the strong *they be* fourscore years: and what is more of them is labour and sorrow.

For (c) mildness is come

Psalm LXXXIX. (a) Ver. 3. *Turn not man away, &c.* Suffer him not quite to perish from thee, since thou art pleased to call upon him to be converted to thee.

(b) Ver. 9. *As a spider.* As frail and weak as a spider's web; and miserable withal, whilst, like a spider, we spend our bowels in weaving webs to catch flies.

(c) Ver. 10. *Mildness is come upon us, &c.* God's mildness corrects us; in as much as he deals kindly with us, in shortening the days of this miserable life; and so weaning our affections from all its transitory enjoyments, and teaching us true wisdom.

upon us : and we shall be corrected.

11 Who knoweth the power of thy anger : and for thy fear can number thy wrath?

12 So make thy right hand known : and *make us* learned in heart in wisdom.

13 Return, O Lord, how long? and be intreated in favour of thy servants.

14 We are filled in the morning with thy mercy : and we have rejoiced, and are delighted all our days.

15 We have rejoiced for the days in which thou hast humbled us : for the years in which we have seen evils.

16 Look upon thy servants, and upon their works : and direct their children.

17 And let the brightness of the Lord our God be upon us : and direct thou the works of our hands over us ; yea the work of our hands do thou direct.

PSALM xc. *Heb. xc1.*

*Qui habitat.*

*The just is secure under the protection of God.*

1 The praise of a canticle for David.

**H**E that dwelleth in the aid of the most High, shall abide under the protection of the God of Jacob.

2 He shall say to the Lord : Thou art my protector, and my refuge : my God, in him will I trust.

3 For he hath delivered me from the snare of the hunters : and from the sharp word.

4 He will overshadow thee with his shoulders : and under his wings thou shalt trust.

5 His truth shall compass thee with a shield : thou shalt not be afraid of the terror of the night.

6 Of the arrow that flyeth in the day ; of the business that walketh about in the dark : of invasion, or of the noon-day devil.

7 A thousand shall fall at thy side, and ten thousand at thy right hand : but *it* shall not come nigh thee.

8 But thou shalt consider with thy eyes : and shalt see the reward of the wicked.

9 Because thou, O Lord, art my hope : thou hast made the most High thy refuge.

10 There shall no evil come to thee : nor shall the scourge come near thy dwelling.

11 For he hath given his Angels charge over thee : to keep thee in all thy ways.

12 In their hands they shall bear thee up : lest thou dash thy foot against a stone.

13 Thou shalt walk upon the asp and the basilisk : thou shalt trample under foot the lion and the dragon.

14 Because he hath hoped in me I will deliver him : I will protect him because he hath known my name.

15 He shall cry to me, and

and I will hear him : I am with him in *his* trouble : I will deliver him, and I will glorify him.

16 I will fill him with length of days : and I will shew him my salvation.

PSALM xci. *Heb. xcii.*

Bonum est confiteri.

*God is to be praised for his wondrous works.*

1 A psalm of a canticle on the sabbath-day.

2 **I**T is good to give praise to the Lord : and to sing to thy name, O most High.

3 To shew forth thy mercy in the morning, and thy truth in the night :

4 Upon an instrument of ten strings, upon the psaltery : with a canticle upon the harp.

5 For thou hast given me, O Lord, a delight in thy doings : and in the works of thy hands I shall rejoice.

6 O Lord, how great are thy works ! thy thoughts are exceeding deep.

7 The senseless man shall not know ; nor will the fool understand these things.

8 When the wicked shall spring up as grass : and all the workers of iniquity shall appear,

That they may perish for ever and ever. 9 But thou, O Lord, art most High for evermore.

10 For behold thy enemies,

O Lord, for behold thy enemies shall perish : and all the workers of iniquity shall be scattered.

11 But my horn shall be exalted like that of the unicorn : and my old age in plentiful mercy.

12 My eye also hath looked down upon my enemies : and my ear shall hear of the downfall of the malignant that rise up against me.

13 The just shall flourish like the palm-tree : he shall grow up like the cedar of Libanus.

14 They that are planted in the house of the Lord shall flourish in the courts of the house of our God.

15 They shall still encrease in a fruitful old age : and shall be well treated, 16 that they may shew,

That the Lord our God is righteous, and there is no iniquity in him.

PSALM xcii. *Heb. xciii.*

Dominus regnavit. 1.

*The glory and stability of the kingdom ; that is, of the church of Christ.*

Praise in the way of a canticle, for David himself, on the day before the sabbath, when the earth was founded.

1 **T**HE Lord hath reigned, he is clothed with beauty : the Lord is clothed with strength, and hath girded himself.

For he hath established the world, which shall not be moved.

2 Thy throne is prepared from of old: thou art from everlasting.

3 The floods have lifted up, O Lord: the floods have lifted up their voice.

The floods have lifted up their waves, 4 with the noise of many waters,

Wonderful are the surges of the sea: wonderful is the Lord on high.

5 Thy testimonies are become exceedingly credible: holiness becometh thy house, O Lord, unto length of days.

PSALM XCIII. *Heb. xciv.*

*Deus ultionum.*

*God shall judge and punish the oppressors of his people.*

A psalm for David himself, on the fourth day of the week.

1 **T**HE Lord is the God to whom revenge belongeth: the God of revenge hath acted freely.

2 Lift up thyself, thou that judgest the earth: render a reward to the proud.

3 How long shall the wicked, O Lord, how long shall the wicked make their boast?

4 *How long shall they utter and speak wrong things? How*

*long shall all the workers of iniquity talk?*

5 Thy people, O Lord, they have brought low: and they have afflicted thy inheritance.

6 They have slain the widow and the stranger: and they have murdered the fatherless.

7 And they have said: The Lord shall not see: neither shall the God of Jacob understand.

8 Understand, ye senseless among the people: and, you fools, be wise at last.

9 He that planted the ear, shall he not hear? or he that formed the eye, doth he not consider?

10 He that chastiseth nations, shall he not rebuke: he that teacheth man knowledge?

11 The Lord knoweth the thoughts of men, that they are vain.

12 Blessed is the man whom thou shalt instruct, O Lord: and shalt teach him out of thy law.

13 That thou mayst give him (a) rest from the evil days: till a pit be dug for the wicked.

14 For the Lord will not cast off his people: neither will he forsake his own inheritance.

Psalm XCIII. (a) Ver. 13. *Rest from the evil days.* That thou mayst mitigate the sorrows, to which he is exposed, during the short and evil days of his mortality.

15 (b) *Unti*

15 (b) Until justice be turned into judgment: and they that are near it are all the upright in heart.

16 Who shall rise up for me against the evil doers? or who shall stand with me against the workers of iniquity?

17 Unless the Lord had been my helper; my soul had almost dwelt in hell.

18 If I said: My foot is moved: thy mercy, O Lord, assisted me.

19 According to the multitude of my sorrows in my heart, thy comforts have given joy to my soul.

20 (c) Doth the seat of iniquity stick to thee: who framest labour in commandment?

21 They will hunt after the soul of the just, and will condemn innocent blood.

22 But the Lord is my refuge: and my God the help of my hope.

23 And he will render to them their iniquity: and in their malice he will destroy them: Yea the Lord our God will destroy them.

PSALM xciv. *Heb. xcv.*

Venite exultemus.

*An invitation to adore and serve God, and to hear his voice.*

Praise of a canticle for David himself.

1 COME let us praise the Lord with joy: let us joyfully sing to God our saviour.

2 Let us come before his presence with thanksgiving: and make a joyful noise to him with psalms.

3 For the Lord is a great God, and a great King above all gods.

4 For in his hand are all the ends of the earth: and the heights of the mountains are his.

5 For the sea is his, and he made it: and his hands formed the dry land.

6 Come let us adore and fall down: and weep before the Lord that made us.

7 For he is the Lord our God: and we are the people of his pasture and the sheep of his hand.

(b) Ver. 15. *Until justice be turned into judgment, &c.* By being put in execution: which will be agreeable to all the upright in heart.

(c) Ver. 20. *Doth the seat of iniquity stick to thee, &c.* That is, wilt thou, O God, who art always just, admit of the seat of iniquity, that is, of injustice, or unjust judges, to have any partnership with thee? Thou who framest, or makest, labour in commandment, that is, thou who obligeest us to labour with all diligence to keep thy just commandments.

8 To day if you shall hear his voice, harden not your hearts :

9 As in the provocation, according to the day of temptation in the wilderness : where your fathers tempted me, they proved me, and saw my works.

10 Forty years long was I offended with that generation : and I said : These always err in their hearts.

11 And these men have not known my ways : so I swore in my wrath that they shall not enter into my rest.

PSALM xcv. *Heb. xcvi.*

*Cantate Domino. 1.*

*An exhortation to praise God for the coming of Christ and his kingdom.*

1 A canticle for David himself, (a) when the house was built after the captivity.

**S**ING ye to the Lord a new canticle : sing to the Lord, all the earth.

2 Sing ye to the Lord and bleis his name ; shew forth his salvation from day to day.

3 Declare his glory among the Gentiles : his wonders among all people.

4 For the Lord is great, and exceedingly to be praised :

he is to be feared above all gods.

5 For all the gods of the Gentiles are devils : but the Lord made the heavens.

6 Praise and beauty are before him : holiness and majesty in his sanctuary.

7 Bring ye to the Lord, O ye kindreds of the Gentiles ; bring ye to the Lord glory and honour. 8 Bring to the Lord glory unto his name.

Bring up sacrifices, and come into his courts. 9 Adore ye the Lord in his holy court.

Let all the earth be moved at his presence. 10 Say ye among the Gentiles, The Lord hath reigned.

For he hath corrected the world, which shall not be moved : he will judge the people with justice.

11 Let the heavens rejoice, and let the earth be glad : let the sea be moved, and the fulness thereof. 12 The fields and all things that are in them shall be joyful,

Then shall all the trees of the woods rejoice : 13 before the face of the Lord, because he cometh, because he cometh to judge the earth.

He shall judge the world with justice : and the people with his truth.

Psalm XCV. (a) Ver. 1. *When the house was built, &c.* Alluding to that time, and then ordered to be sung : but principally relating to the building of the church of Christ, after our redemption from the captivity of satan.

PSALM XCVI. *Heb. xcvii.*

Dominus regnavit. 2.

*All are invited to rejoice at the glorious coming and reign of Christ.*

1 For the same David, when his land was restored again to him.

**T**HE Lord hath reigned; let the earth rejoice; let many islands be glad.

2 Clouds and darkness are round about him: justice and judgment are the establishment of his throne.

3 A fire shall go before him: and shall burn his enemies round about.

4 His lightnings have shone forth to the world: the earth saw and trembled.

5 The mountains melted like wax, at the presence of the Lord; at the presence of the Lord all the earth.

6 The heavens declared his justice; and all people saw his glory.

7 Let them be all confounded that adore graven things, and that glory in their idols.

Adore him, all you his Angels: 8 Zion heard, and was glad.

And the daughters of Juda rejoiced, because of thy judgments, O Lord.

9 For thou art the most high Lord over all the earth; thou art exalted exceedingly above all odds.

10 You that love the Lord, hate evil: the Lord preserveth the souls of his saints: he will deliver them out of the hand of the sinner.

11 Light is risen to the just, and joy to the right of heart.

12 Rejoice, ye just, in the Lord: and give praise to the remembrance of his holiness.

PSALM XCVII. *Heb. xcviii.*

Cantate Domino. 2.

*All are again invited to praise the Lord, for the victories of Christ.*

1 A psalm for David himself.

**S**ING ye to the Lord a new canticle; because he hath done wonderful things.

His right hand hath wrought for him salvation; and his arm is holy.

2 The Lord hath made known his salvation: he hath revealed his justice in the sight of the Gentiles.

3 He hath remembered his mercy and his truth toward the house of Israel.

All the ends of the earth have seen the salvation of our God.

4 Sing joyfully to God, all the earth; make melody, rejoice and sing.

5 Sing praise to the Lord on the harp, on the harp, and with the voice of a psalm; 6 with long trumpets, and sound of cornet.

Make a joyful noise before the

the Lord *our* king : 7 Let the sea be moved and the fulness thereof, the world and they that dwell therein.

8 The rivers shall clap their hands, the mountains shall rejoice together ; 9 at the presence of the Lord, because he cometh to judge the earth.

He shall judge the world with justice, and the people with equity.

PSALM XCVIII. *Heb. xcix.*

*Dominus regnavit. 3.*

*The reign of the Lord in Sion ; that is, of Christ in his church.*

1 A psalm for David himself.

**T**HE Lord hath reigned, (a) let the people

be angry : he that sitteth on the cherubims, let the earth be moved.

2 The Lord *is* great in Sion, and high above all people.

3 Let them give praise to thy great name : for it is terrible and holy : 4 and the king's honour (b) loveth judgment.

Thou hast prepared (c) directions : thou hast done judgment and justice in Jacob.

5 Exalt ye the Lord our God, and (d) adore his footstool, for it is holy.

6 (e) Moses and Aaron among his priests : and Samuel among them that call upon his name.

They

Psalm XCVIII. (a) Ver. 1. *Let the people be angry.* Though many enemies rage, and the whole earth be stirred up to oppose the reign of Christ, he shall still prevail.

(b) Ver. 4. *Loveth judgment.* Requireth discretion.

(c) Ibidem. *Directions.* Most right and just laws to direct men.

(d) Ver. 5. *Adore his foot-stool.* The ark of the covenant was called, in the old testament, God's *foot-stool* ; over which he was understood to sit, on his propitiatory, or mercy-seat, as on a throne, between the wings of the cherubims, in the sanctuary : to which the children of Israel paid a great veneration. But as this psalm evidently relates to Christ, and the new testament, where the ark has no place, the holy fathers understand this text, of the worship paid by the church to the body and blood of Christ in the sacred mysteries : in as much as the humanity of Christ is, as it were, the foot-stool of the divinity. So St. Ambrose L. 3. de Spiritu Sancto c. 12. And St. Augustin upon this psalm.

(e) Ver. 6. *Moses and Aaron among his priests.* By this it is evident, that Moses also was a priest, and indeed the chief

They called upon the Lord, and he heard them : 7 he spake to them in the pillar of the cloud.

They kept his testimonies, and the commandment which he gave them.

8 Thou didst hear them, O Lord, our God : thou wast a merciful God to them : and taking vengeance on (f) all their inventions.

9 Exalt ye the Lord our God, and adore at his holy mountain : for the Lord our God is holy.

PSALM xcix. Heb. c.

Jubilare Deo. 2.

*All are invited to rejoice in God the creator of all.*

1 A psalm of praise.

2 **S**ING joyfully to God, all the earth : serve ye the Lord with gladness.

Come in before his presence with exceeding great joy.

3 Know ye that the Lord he is God : he made us, and not we ourselves.

*We are his people and the sheep of his pasture.* 4 Go

ye into his gates with praise, into his courts with hymns ; and give glory to him.

Praise ye his name. 5 For the Lord is sweet ; his mercy endureth for ever ; and his truth to generation and generation.

PSALM c. Heb. ci.

Misericordiam & judicium.

*The prophet exhorteth all by his example, to follow mercy and justice.*

1 A psalm for David himself.

**M**ERCY and judgment I will sing to thee, O Lord.

I will sing, 2 and (a) I will understand in the unspotted way, when thou shalt come to me.

I walked in the innocence of my heart, in the midst of my house.

3 I did not set before my eyes any unjust thing : I hated the workers of iniquities.

4 The perverse heart did not cleave to me ; and the malignant, that turned aside from me, I would not know.

chief priest, in as much as he consecrated Aaron, and offered sacrifice for him. *Leuiticus viii.* So that his pre eminence over Aaron makes nothing for lay church headship.

(f) Ver. 8. *All their inventions.* That is, all the enterprizes of their enemies against them, as in the case of Core, Dathan and Abiron.

Psalm C. (a) Ver. 2. *I will understand, &c.* That is, I will apply my mind, I will do my endeavour, to know and to follow the perfect way of thy commandments ; not trusting to my own strength, but relying on thy coming to me by thy grace.

5 The

5 The man that in private detracted his neighbour, him did I persecute.

*With him that had a proud eye, and an unsatiabie heart, I would not eat.*

6 My eyes *were* upon the faithful of the earth, to sit with me: the man that walked in the perfect way, he served me.

7 He that worketh pride shall not dwell in the midst of my house: he that speaketh unjust things did not prosper before my eyes.

8 In the morning I put to death all the wicked of the land: that I might cut off all the workers of iniquity from the city of the Lord.

P S A L M CI. *Heb. CII.*

Domine exaudi. 1.

*A prayer for one in affliction: the fifth penitential psalm.*

1 The prayer of the poor man, when he was anxious, and poured out his supplication before the Lord.

2 **H**E A R, O Lord, my prayer: and let my cry come to thee.

3 Turn not away thy face from me, in the day when I am in trouble, incline thy ear to me.

In what day soever I shall call upon thee, hear me speedily.

4 For my days are vanished like smoke: and my bones are grown dry like fewel for the fire.

5 I am smitten as grass, and my heart is withered: because I forgot to eat my bread.

6 Through the voice of my groaning, my bone hath cleaved to my flesh.

7 I am become like to a (a) pelican of the wilderness: I am like a night raven in the house.

8 I have watched, and am become as a sparrow, all alone on the house top.

9 All the day long my enemies reproached me; and they that praised me did swear against me.

10 For I did eat ashes like bread; and mingled my drink with weeping.

11 Because of thy anger and indignation: for having lifted me up thou hast thrown me down.

12 My days have declined like a shadow, and I am withered like grass.

13 But thou, O Lord, endurest for ever; and thy memorial to all generations.

14 Thou shalt arise and have mercy on Sion, for it is time to have mercy on it, for the time is come.

15 For the stones thereof have pleased thy servants: and

Psalm CI. (a) Ver. 7. *A pelican, &c.* I am become, thro' grief, like birds that affect solitude and darkness.

they

they shall have pity on the earth thereof.

16 And the Gentiles shall fear thy name, O Lord : and all the kings of the earth thy glory.

17 For the Lord hath built up Sion : and he shall be seen in his glory.

18 He hath had regard to the prayer of the humble : and he hath not despised their petition.

19 Let these things be written unto another generation : and the people that shall be created shall praise the Lord.

20 Because he hath looked forth from his high sanctuary ; from heaven the Lord hath looked upon the earth.

21 That he might hear the groans of them that are in fetters : that he might release the children of the slain.

22 That they may declare the name of the Lord in Sion ; and his praise in Jerusalem.

23 When the people assemble together, and kings to serve the Lord.

24 (b) He answered him in the way of his strength : de-

clare unto me the fewness of my days.

25 Call me not away in the midst of my days : thy years are unto generation and generation.

26 In the beginning, O Lord, thou foundedst the earth : and the heavens are the works of thy hands.

27 They shall perish, but thou remainest : and all of them shall grow old like a garment :

And as a vesture thou shalt change them, and they shall be changed : 28 But thou art always the self-same, and thy years shall not fail.

29 The children of thy servants shall continue ; and their seed shall be directed for ever.

PSALM CII. *Heb. CIII.*

Benedic anima.

*Thanksgiving to God for his mercies.*

1 For David himself.

**B**LESS the Lord, O my soul ; and let all that is within me praise his holy name.

2 Bless the Lord, O my

(b) Ver. 24. *He answered him in the way of his strength.* That is, the people mentioned in the foregoing verse, or the penitent, in whose person this psalm is delivered, answered the Lord in the way of his strength ; that is, according to the best of his power and strength ; or when he was in the flower of his age and strength : inquiring after the fewness of his days ; to know if he should live long enough to see the happy restoration of Sion, &c.

soul,

soul, and never forget all he hath done for thee.

3 Who forgiveth all thy iniquities: who healeth all thy diseases.

4 Who redeemeth thy life from destruction; who crowneth thee with mercy and compassion.

5 Who satisfieth thy desire with good things: thy youth shall be renewed like the eagle's.

6 The Lord doth mercies, and judgment for all that suffer wrong.

7 He hath made his ways known to Moses; his wills to the children of Israel.

8 The Lord is compassionate and merciful; long suffering and plenteous in mercy.

9 He will not always be angry: nor will he threaten for ever.

10 He hath not dealt with us according to our sins; nor rewarded us according to our iniquities.

11 For according to the height of the heaven above the earth: he hath strengthened his mercy towards them that fear him.

12 As far as the east is from the west, so far hath he removed our iniquities from us.

13 As a father hath compassion on his children; so hath the Lord compassion on them that fear him: 14 For he knoweth our frame.

He remembreth that we

are dust: 15 Man's days are as grass, as the flower of the field so shall he flourish.

16 For the spirit shall pass in him: and he shall not be, and he shall know his place no more.

17 But the mercy of the Lord is from eternity and unto eternity upon them that fear him;

And his justice unto children's children: 18 to such as keep his covenant,

And are mindful of his commandments to do them.

19 The Lord hath prepared his throne in heaven: and his kingdom shall rule over all.

20 Bless the Lord, all ye his Angels: you that are mighty in strength, and execute his word, hearkning to the voice of his orders.

21 Bless the Lord, all ye his hosts: you ministers of his that do his will.

22 Bless the Lord, all his works: in every place of his dominion: O my soul, bless thou the Lord.

PSALM CIII. *Heb. CIV.*

Benedic anima. 2.

*God is to be praised for his mighty works, and wonderful providence.*

1 For David himself.

**B**LESS the Lord, O my soul; O Lord, my God, thou art exceedingly great.

Thou hast put on praise and beauty: 2 and art clothed with light as with a garment.

Who

Who stretchest out the heaven like a pavilion: 3 Who coverest the higher rooms thereof with water.

Who makest the clouds thy chariot: who walkest upon the wings of the winds.

4 Who makest thy Angels spirits; and thy ministers a burning fire.

5 Who hast founded the earth upon its own bases; it shall not be moved for ever and ever.

6 The deep like a garment is its clothing; above the mountains shall the waters stand.

7 At thy rebuke they shall flee; at the voice of thy thunder they shall fear.

8 The mountains ascend, and the plains descend into the place which thou hast founded for them.

9 Thou hast set a bound which they shall not pass over; neither shall they return to cover the earth.

10 Thou sendest forth springs in the vales: between the midst of the hills the waters shall pass.

11 All the beasts of the field shall drink: the wild asses shall expect in their thirst.

12 Over them the birds of the air shall dwell: from the midst of the rocks they shall give forth their voices.

13 Thou waterest the hills from thy upper rooms: the earth shall be filled with the fruit of thy works;

14 Bringing forth grass for cattle, and herb for the service of men.

That thou mayst bring bread out of the earth: 15 and that wine may cheer the heart of man.

That he may make the face cheerful with oil: and that bread may strengthen man's heart.

16 The trees of the field shall be filled, and the cedars of Libanus which he hath planted: 17 there the sparrows shall make their nests.

The highest of them is the house of the heron. 18 The high hills are a refuge for the harts, the rock for the irchins.

19 He hath made the moon for seasons: the sun knoweth his going down.

23 Thou hast appointed darkness, and it is night; in it shall all the beasts of the woods go about.

21 The young lions roaring after their prey, and seeking their meat from God.

22 The sun ariseth, and they are gathered together, and they shall lye down in their dens.

23 Man shall go forth to his work, and to his labour until the evening.

24 How great are thy works, O Lord; thou hast made all things in wisdom: the earth is filled with thy riches.

25 *So is this great sea,*  
which stretcheth wide its arms :  
there are creeping things with-  
out number.

26 *There the ships shall go.*

This sea-dragon which thou  
hast formed to play therein.  
27 all expect of thee that thou  
give them food in season.

28 What thou givest to  
them they shall gather up :  
when thou openest thy hand,  
they shall all be filled with  
good.

29 But if thou turnest away  
thy face, they shall be trou-  
bled : thou shalt take away  
their breath, and they shall  
fail, and shall return to their  
dust.

30 Thou shalt send forth  
thy spirit, and they shall be  
created : and thou shalt renew  
the face of the earth.

31 May the glory of the  
Lord endure forever : the Lord  
shall rejoice in his works.

32 He looketh upon the  
earth, and maketh it tremble :  
he toucheth the mountains,  
and they smoke.

33 I will sing to the Lord  
as long as I live : I will sing  
praise to my God while I  
have my being.

34 Let my speech be ac-  
ceptable to him : but I will  
take delight in the Lord.

35 Let sinners be consumed  
out of the earth, and the un-  
just, so that they be no more.  
O my soul, bless thou the Lord.

PSALM CIV. *Heb. cv.*

Confitemini Domino. 1.

*A thanksgiving to God for his  
benefits to his people Israel.*

Alleluia.

**G**IVE glory to the Lord,  
and call upon his name :  
declare his deeds among the  
Gentiles.

2 Sing to him, yea sing  
praises to him : relate all his  
wondrous works.

3 Glory ye in his holy  
name : let the heart of them  
rejoice that seek the Lord.

4 Seek ye the Lord, and be  
strengthened : seek his face  
evermore.

5 Remember his marvel-  
lous works which he hath  
done ; his wonders, and the  
judgments of his mouth.

6 O ye seed of Abraham  
his servant ; ye sons of Jacob  
his chosen.

7 He is the Lord our God :  
his judgments are in all the  
earth.

8 He hath remembered his  
covenant for ever ; the word  
which he commanded to a  
thousand generations ;

9 Which he made to Abra-  
ham ; and his oath to Isaac :

10 And he appointed the  
same to Jacob for a law, and  
to Israel for an everlasting  
testament.

11 Saying : To thee will I  
give the land of Chanaan, the  
lot of your inheritance.

12 When they were but a  
small

ſmall number; yea very few, and ſojourners therein.

13 And they paſſed from nation to nation, and from one kingdom to another people.

14 He ſuffered no man to hurt them: and he reprov'd kings for their ſakes.

15 Touch ye not my appointed: and do no evil to my prophets.

16 And he called a famine upon the land; and he broke in pieces all the ſupport of bread.

17 He ſent a man before them; Joſeph, who was ſold for a ſlave.

18 They humbled his feet in fetters; the iron pierced his ſoul: 19 until his word came.

The word of the Lord inflamed him: 20 The king ſent, and he releaſed him; the ruler of the people, and he ſet him at liberty.

21 He made him maſter of his houſe, and ruler of all his poſſeſſion.

22 That he might inſtruct his princes as himſelf, and teach his ancients wiſdom.

23 And Iſrael went into Egypt; and Jacob was a ſojourner in the land of Cham.

24 And he increaſed his people exceedingly: and ſtrengthened them over their enemies.

25 (a) He turned their heart to hate his people: and to deal deceitfully with his ſervants.

26 He ſent Moſes his ſervant; Aaron the man whom he had choſen.

27 He gave them power to ſhew his ſigns, and his wonders in the land of Cham.

28 He ſent darkneſs and made it obſcure: and (b) grieved not his words.

29 He turned their waters into blood, and deſtroyed their fiſh.

30 Their land brought forth frogs, in the inner chambers of their kings.

31 He ſpoke, and there came divers ſorts of flies, and (c) cinifes in all their coaſts.

32 He gave them hail for rain, a burning fire in their land.

Pſalm CIV. (a) Ver. 23. *He turned their heart, &c.* Not that God (who is never the author of ſin) moved the Egyptians to hate and perſecute his people: but that the Egyptians took occaſion of hating and envying them, from the ſight of the benefits which God beſtowed upon them.

(b) Ver. 28. *Grieved not his words:* That is, he was not wanting to fulfil his words: or he did not grieve Moſes and Aaron the carriers of his words: or, he did not *grieve his words*, that is, *his ſons*, the children of Iſrael, who enjoyed light whilſt the Egyptians were oppreſſed with darkneſs.

(c) Ver. 31. *Cinifes.* See the annotation *Exod. viii. 16.*

33 And he destroyed their vineyards and their figtrees; and he broke in pieces the trees of their coasts.

34 He spoke, and the locust came, and the (d) bruchus, of which there was no number,

35 And they devoured all the grass in their land, and consumed all the fruit of their ground.

36 And he slew all the first-born in their land; the first-fruits of all their labour.

37 And he brought them out with silver and gold: and there was not among their tribes *so much as* one that was feeble.

38 Egypt was glad when they departed: for the fear of them lay upon them.

39 He spread a cloud for their protection, and fire to give them light in the night.

40 They asked, and the quail came: and he filled them with the bread of heaven.

41 He opened the rock, and waters flowed; rivers ran down in the dry land.

42 Because he remembered his holy word, which he had spoken to his servant Abraham.

43 And he brought forth

his people with joy, and his chosen with gladness.

44 And he gave them the lands of the Gentiles; and they possessed the labours of the people.

45 That they might observe (e) his justifications, and seek after his law.

PSALM cv. *Heb. cvi.*

Confitemini Domino. 2.

*A confession of the manifold sins and ingratiitudes of the Israelites.*

Alleluia.

**G**IVE glory to the Lord, for he is good: for his mercy endureth for ever.

2 Who shall declare the powers of the Lord? who shall set forth all his praises?

3 Blessed are they that keep judgment, and do justice at all times.

4 Remember us, O Lord, in the favour of thy people: visit us with thy salvation.

5 That we may see the good of thy chosen; that we may rejoice in the joy of thy nation; that thou mayst be praised with thy inheritance.

6 We have sinned with our fathers: we have acted

(d) Ver. 34. *Bruchus*, an insect of the locust kind.

(e) *His justifications*. That is, his commandments; which here, and in many other places of the scripture, are called *justifications*, because the keeping of them makes man just. The Protestants render it by the word *statutes*, in favour of the opinion which does not allow good works to justify

unjustly,

unjuſtly, we have wrought iniquity.

7 Our fathers underſtood not thy wonders in Egypt: they remembered not the multitude of thy mercies.

And they provoked to wrath going up to the ſea, even the red ſea.

8 And he ſaved them for his own name's ſake: that he might make his power known.

9 And he rebuked the red ſea, and it was dried up: and he led them through the depths, as in a wilderneſs.

10 And he ſaved them from the hand of them that hated them: and he redeemed them from the hand of the enemy.

11 And the water covered them that afflicted them: there was not one of them left.

12 And they believed his words: and they ſang his praiſes.

13 They had quickly done, they forgot his works: and they waited not for his counſel.

14 And they coveted *their* deſire in the deſart: and they tempted God in the place without water.

15 And he gave them their requeſt: and ſent fulneſs into their ſouls.

16 And they provoked Moſes in the camp, Aaron the holy one of the Lord.

17 The earth opened and ſwallowed up Dathan: and covered the congregation of Abiron.

18 And a fire was kindled in their congregation: the flame burnt the wicked.

19 They made alſo a calf in Horeb: and they adored the graven thing.

20 And they changed their glory into the likeneneſs of a calf that eateth graſs.

21 They forgot God, who ſaved them, who had done great things in Egypt, 22 wondrous works in the land of Cham: terrible things in the red ſea.

23 And he ſaid, that he would deſtroy them: had not Moſes his choſen ſtood before him in the breach.

To turn away his wrath, leſt he ſhould deſtroy them.

24 And they ſet at naught the deſirable land.

They believed not his word, 25 and they murmured in their tents: they hearkened not to the voice of the Lord.

26 And he lifted up his hand over them: to overthrow them in the deſart.

27 And to caſt down their ſeed among the nations, and to ſcatter them in the countries.

28 They alſo were (a) initiated to Beelphegor: and

Pſalm CV. (a) Ver. 28. *Initiated.* That is, they dedicated, or conſecrated themſelves to the idol of the Moabites and Madianites, called Beelphegor, or Baal-Peor. *Numb. xxv. 3.*

ate the sacrifices of (b) the dead.

29 And they provoked him with their inventions; and destruction was multiplied among them.

30 Then Phinees stood up, and pacified him: and the slaughter ceased.

31 And it was reputed to him unto justice, to generation and generation for evermore.

32 They provoked him also at the waters of contradiction: and Moses was afflicted for their sakes: 33 because they exasperated his spirit.

And (c) he distinguished with his lips. 34 They did not destroy the nations, of which the Lord spoke unto them.

35 And they were mingled among the heathens, and learned their works: 36 and served their idols, and it became a stumbling-block to them.

37 And they sacrificed their sons and their daughters to devils.

38 And they shed inno-

cent blood: the blood of their sons and of their daughters which they sacrificed to the idols of Chanaan.

And the land was polluted with blood, 39 and was defiled with their works: and they went a whoring with their own inventions.

40 And the Lord was exceedingly angry with his people: and he abhorred his inheritance.

41 And he delivered them into the hands of the nations: and they that hated them had dominion over them.

42 And their enemies afflicted them: and they were humbled under their hands: 43 many times did he deliver them.

But they provoked him with their counsel: and they were brought low by their iniquities.

44 And he saw when they were in tribulation: and he heard their prayer.

45 And he was mindful of his covenant: and repented according to the multitude of his mercies.

46 And he gave them unto mercies, in the sight of all

(b) Ibidem. *The dead.* viz. idols *without life.*

(c) Ver 33. *He distinguished with his lips.* Moses, by occasion of the people's rebellion and incredulity, was guilty of *distinguishing with his lips*; when, instead of speaking to the rock, as God had commanded, he said to the people, with a certain hesitation in his faith, *Hear ye rebellious and incredulous: Can we from this rock bring out water for you?* Numb. xx. 10,

those

those that had made them captives.

47 Save us, O Lord, our God: and gather us from among the nations:

That we may give thanks to thy holy name, and may glory in thy praise.

48 Blessed be the Lord the God of Israel from everlasting to everlasting: and let all the people say: So be it. So be it.

PSALM CVI. *Heb. CVII.*

Confitemini Domino. 3.

*All are invited to give thanks to God for his perpetual providence over men.*

*Alleluia.*

**G**IVE glory to the Lord, for he is good; for his mercy endureth for ever.

2 Let them say so that have been redeemed by the Lord; whom he hath redeemed from the hand of the enemy; and gathered out of the countries,

3 From the rising and from the setting of the sun, from the north and from the sea.

4 They wandered in a wilderness, in a place without water; they found not the way of a city for *their* habitation:

5 They were hungry and thirsty; their soul fainted in them.

6 And they cried to the Lord in their tribulation; and he delivered them out of their distresses.

7 And he led them into the right way, that they might go to a city of habitation.

8 Let the mercies of the Lord give glory to him: and his wonderful works to the children of men.

9 For he hath satisfied the empty soul; and hath filled the hungry soul with good things.

10 Such as sat in darkness and in the shadow of death; bound in want and in iron.

11 Because they had exasperated the words of God; and provoked the counsel of the most High:

12 And their heart was humbled with labours; they were weakened, and there was none to help them.

13 Then they cried to the Lord in their affliction; and he delivered them out of their distresses.

14 And he brought them out of darkness, and the shadow of death; and broke their bonds in sunder.

15 Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.

16 Because he hath broken gates of brass, and burst iron bars.

17 He took them out of the way of their iniquity; for they were brought low for their injustices.

18 Their soul abhorred all manner of meat; and they drew

drew nigh even to the gates of death.

19 And they cried to the Lord in their affliction: and he delivered them out of their distresses.

20 He sent his word, and healed them; and delivered them from their destructions.

21 Let the mercies of the Lord give glory to him: and his wonderful works to the children of men.

22 And let them sacrifice the sacrifice of praise: and declare his works with joy.

23 They that go down to the sea in ships, doing business in the great waters:

24 These have seen the works of the Lord, and his wonders in the deep.

25 He said the word, and there arose a storm of wind; and the waves thereof were lifted up.

26 They mount up to the heavens, and they go down to the depths; their soul pined away with evils.

27 They were troubled, and reeled like a drunken man; and all their wisdom was swallowed up.

28 And they cried to the Lord in their affliction; and he brought them out of their distresses.

29 And he turned the storm into a breeze; and its waves were still.

30 And they rejoiced because they were still: and he

brought them to the haven which they wished for.

31 Let the mercies of the Lord give glory to him, and his wonderful works to the children of men.

32 And let them exalt him in the church of the people; and praise him in the chair of the ancients.

33 He hath turned rivers into a wilderness; and the sources of waters into dry ground;

34 A fruitful land into barrenness, for the wickedness of them that dwell therein.

35 He hath turned a wilderness into pools of waters, and a dry land into water springs.

36 And hath placed there the hungry; and they made a city for their habitation.

37 And they sowed fields, and planted vineyards; and they yielded fruit of birth.

38 And he blessed them, and they were multiplied exceedingly; and their cattle he suffered not to decrease.

39 Then they were brought to be few; and they were afflicted through the trouble of evils and sorrow.

40 Contempt was poured forth upon *their* princes: and he caused them to wander where there was no passing, and out of the way.

41 And he helped the poor out of poverty; and made *him* families like a flock of sheep.

42 The just shall see, and shall

shall rejoice: and all iniquity shall stop her mouth.

43 Who is wise, and will keep these things? and will understand the mercies of the Lord?

PSALM CVII. *Heb. CVIII.*

*Paratum cor meum.*

*The prophet praiseth God for benefits received.*

1 A canticle of a psalm for David himself.

2 **M**Y heart is ready, O God; my heart is ready: I will sing, and will give praise, with my glory.

3 Arise, my glory; arise, psaltery and harp: I will arise in the morning early.

4 I will praise thee, O Lord, among the people; and I will sing unto thee among the nations.

5 For thy mercy is great above the heavens; and thy truth reacheth unto the clouds.

6 Be thou exalted, O God, above the heavens: and thy glory over all the earth, 7 that thy beloved may be delivered.

Save with thy right hand and hear me. 8 God hath spoken in his holiness:

I will rejoice, and I will divide Sichem; and I will mete out the vale of tabernacles.

9 Galaad is mine, and Manasses is mine; and Ephraim the protection of my head.

Juda is my king: 10 Moab the pot of my hope.

Over Edom I will stretch out my shoe: the aliens are become my friends.

11 Who will bring me into the strong city? who will lead me into Edom?

12 Wilt not thou, O God, who hast cast us off? and wilt not thou, O God, go forth with our armies?

13 O grant us help from trouble: for vain is the help of man.

14 Through God we shall do mightily: and he will bring our enemies to nothing.

PSALM CVIII. *Heb. CIX.*

*Deus laudem meam.*

*David in the person of Christ prayeth against his persecutors; more especially the traitor Judas: foretelling and approving his just punishment for his obstinacy in sin, and final impenitence.*

1 Unto the end, a psalm for David.

2 **O** GOD, be not thou silent in my praise: for the mouth of the wicked and the mouth of the deceitful man is opened against me.

3 They have spoken against me with deceitful tongues; and they have compassed me about with words of hatred; and have fought against me without cause.

4 Instead of making me a return of love, they detracted me:

me: but I gave myself to prayer.

5 And they repaid me; evil for good: and hatred for my love.

6 (a) Set thou the sinner over him: and may the devil stand at his right hand.

7 When he is judged, may he go out condemned: and may his prayer be turned to sin.

8 May his days be few: and his bishoprick let another take.

9 May his children be fatherless, and his wife a widow.

10 Let his children be carried about vagabonds, and beg; and let them be cast out of their dwellings.

11 May the usurer search all his substance: and let strangers plunder his labours.

12 May there be none to help him; nor none to pity his fatherless offspring.

13 May his posterity be cut off; in one generation may his name be blotted out.

14 May the iniquity of his fathers be remembered in the sight of the Lord: and let not the sin of his mother be blotted out.

15 May they be before the Lord continually: and let the memory of them perish from the earth. 16 Because he remembered not to shew mercy;

17 But persecuted the poor man and the beggar; and the broken in heart, to put him to death.

18 And he loved cursing, and it shall come unto him: and he would not have blessing, and it shall be far from him.

And he put on cursing like a garment: and it went in like water into his entrails, and like oil in his bones.

19 May it be unto him like a garment which covereth him; and like a girdle with which he is girded continually.

20 This is the work of them who detract me before the Lord; and who speak evils against my soul.

21 But thou, O Lord, Lord, do with me for thy name's sake: because thy mercy is sweet.

Do thou deliver me, 22 for I am poor and needy, and my heart is troubled within me.

23 I am taken away like the

Psal. CVIII. (a) Ver. 6. Set thou the sinner over him, &c. Give to the devil, that arch-sinner, power over him: let him enter into him, and possess him. The imprecations, contained in the thirty verses of this psalm, are opposed to the thirty pieces of silver for which Judas betrayed our Lord: and are to be taken as prophetick denunciations of the evils that should befall the traitor and his accomplices the Jews; and not properly as curses.

shadow

shadow when it declineth : and I am shaken off as locusts.

24 My knees are weakened through fasting : and my flesh is changed (b) for oil.

25 And I am become a reproach to them : they saw me, and they shaked their heads.

26 Help me, O Lord, my God : save me according to thy mercy.

27 And let them know that this is thy hand : and *that* thou, Lord, hast done it.

28 They will curse and thou wilt bless : let them that rise up against me be confounded ; but thy servant shall rejoice.

29 Let them that detract me be clothed with shame : and let them be covered with their confusion as with a double cloak.

30 I will give great thanks to the Lord with my mouth ; and in the midst of many I will praise him.

31 Because he hath stood at the right hand of the poor, to save my soul from persecutors.

PSALM CIX. *Heb. cx.*

Dixit Dominus.

*Christ's exaltation, and everlasting priesthood.*

A psalm of David.

**T**HE Lord said to my Lord : Sit thou at my right hand.

Until I make thy enemies thy footstool.

2 The Lord will send forth the scepter of thy power out of Sion : rule thou in the midst of thy enemies.

3 With thee is the principality in the day of thy strength ; in the brightness of the saints : from the womb before the day-star I begot thee.

4 The Lord hath sworn, and he will not repent : Thou art a priest for ever according to the order of Melchisedech.

5 The Lord at thy right hand hath broken kings in the day of his wrath.

6 He shall judge among nations, he shall fill ruins he shall crush the heads in the land of many.

7 He shall drink of the torrent in the way : therefore shall he lift up the head.

PSALM CX. *Heb. cx.*

Confitebor tibi Domine.

*God is to be praised for his graces, and benefits to his church.*

Alleluia.

**I** Will praise thee, O Lord, with my whole heart ; in the counsel of the just, and in the congregation.

2 Great are the works of the Lord : sought out according to all his wills.

3 His work is praise and magnificence : and his justice

(b) Ver. 24. *For oil, propter oleum.* The meaning is, my flesh is changed, being perfectly emaciated and dried up, as having lost all its oil or fatness.

continueth for ever and ever.

4 He hath made a remembrance of his wonderful works, being a merciful and gracious Lord: 5 he hath given food to them that fear him.

He will be mindful for ever of his covenant: 6 he will shew forth to his people the power of his works.

7 That he may give them the inheritance of the gentiles: the works of his hands are truth and judgment.

8 All his commandment are faithful, confirmed for ever and ever; made in truth and equity.

9 He hath sent redemption to his people; he hath commanded his covenant for ever.

Holy and terrible is his name: 10 the fear of the Lord is the beginning of wisdom.

A good understanding to all that do it: his praise continueth for ever and ever.

PSALM CXI. *Heb. CXII.*

*Beatus vir. 22.*

*The good man is happy.*

Alleluia (a) of the returning of Aggeus and Zacharias.

**B**LESSED is the man that feareth the Lord:

he shall delight exceedingly in his commandments.

2 His seed shall be mighty upon earth: the generation of the righteous shall be blessed.

3 Glory and wealth shall be in his house: and his justice remaineth for ever and ever.

4 To the righteous a light is risen up in darkness: he is merciful, and compassionate, and just.

5 Acceptable is the man that sheweth mercy and lendeth: he shall order his words with judgment: 6 because he shall not be moved for ever.

7 The just shall be in everlasting remembrance: he shall not fear the evil hearing.

His heart is ready to hope in the Lord: 8 his heart is strengthened, he shall not be moved untill he look over his enemies.

9 He hath distributed, he hath given to the poor: his justice remaineth for ever and ever; his horn shall be exalted in glory.

10 The wicked shall see, and shall be angry, he shall gnash with his teeth and pine away, the desire of the wicked shall perish.

Psalm. CXI. (a) *Of the returning, &c.* This is in the Greek and Latin, but not in the Hebrew. It signifies that this psalm was proper to be sung at the time of the return of the people from their captivity; to inculcate to them, how happy they might be, if they would be constant in the service of God.

PSALM

PSALM CXIII. *Heb. CXIII.*

*Laudate pueri.*

*God is to be praised, for his regard to the poor and humble.*

*Alleluia.*

**P**RAISE the Lord, ye children: praise ye the name of the Lord.

2 Blessed be the name of the Lord, from henceforth now and for ever

3 From the rising of the sun unto the going down of the same, the name of the Lord is worthy of praise.

4 The Lord is high above all nations: and his glory above the heavens.

5 Who is as the Lord our God, who dwelleth on high: 6 and looketh down on the low things in heaven and in earth?

7 Raising up the needy from the earth, and lifting up the poor out of the dung-hill,

8 That he may place him with princes, with the princes of his people.

9 Who maketh a barren woman to dwell in a house, the joyful mother of children.

PSALM CXIII. *Heb. CXIV.*

*In exitu Israel.*

*God hath shewed his power in delivering his people: idols are vain.*

*Alleluia.*

**W**HEN Israel went out of Egypt: the house

of Jacob from a barbarous people,

2 Judea was made his sanctuary, Israel his dominion.

3 The sea saw and fled: Jordan was turned back.

4 The mountains skipped like rams, and the hills like the lambs of the flock.

5 What ailed thee, O thou sea, that thou didst flee; and thou, O Jordan, that thou wast turned back?

6 Ye mountains, that ye skipped like rams, and ye hills, like lambs of the flock?

7 At the presence of the Lord the earth was moved, at the presence of the God of Jacob:

8 Who turned the rock into pools of water, and the stony hill into fountains of waters.

*Here the Hebrews begin*

PSALM CXV.

**N**OT to us, O Lord, not to us; but to thy name give glory.

2 For thy mercy, and for thy truth's sake: lest the Gentiles should say: Where is their God?

3 But our God is in heaven; he hath done all things whatsoever he would.

4 The idols of the Gentiles are silver and gold, the works of the hands of men.

5 They have mouths and speak not: they have eyes and see not.

6 They have ears and hear not;

P

not;

not; they have noses and smell not.

7 They have hands and feel not; they have feet and walk not; neither shall they cry out through their throat.

8 Let them that make them become like unto them; and all such as trust in them.

9 The house of Israel hath hoped in the Lord: he is their helper and their protector.

10 The house of Aaron hath hoped in the Lord: he is their helper and their protector.

11 They that fear the Lord have hoped in the Lord: he is their helper and their protector.

12 The Lord hath been mindful of us, and hath blessed us.

He hath blessed the house of Israel: he hath blessed the house of Aaron.

13 He hath blessed all that fear the Lord, both little and great.

14 May the Lord add blessings upon you: upon you, and upon your children.

15 Blessed be you of the Lord, who made heaven and earth.

16 The heaven of heaven is the Lord's; but the earth he has given to the children of men.

17 The dead shall not praise thee, O Lord: nor any of them that go down to hell.

18 But we that live bless the Lord; from this time now and for ever.

PSALM CXIV. *Heb. cxvi.*

*Dilexi.*

*The prayer of a just man in affliction, with a lively confidence in God.*

*Alleluia.*

**I** Have loved, because the Lord will hear the voice of my prayer.

2 Because he hath inclined his ear unto me: and in my days I will call upon him.

3 The sorrows of death have compassed me: and the perils of hell have found me.

I met with trouble and sorrow: 4 And I called upon the name of the Lord.

O Lord, deliver my soul. 5 The Lord is merciful and just, and our God sheweth mercy.

6 The Lord is the keeper of little ones: I was humbled, and he delivered me.

7 Turn, O my soul, into thy rest: for the Lord hath been bountiful to thee.

8 For he hath delivered my soul from death; my eyes from tears, my feet from falling.

9 I will praise the Lord in the land of the living.

PSALM CXV.

*Credidi.*

*This in the Hebrew is joined with the foregoing Psalm, and continues to express the faith and gratitude of the Psalmist.*

*Alleluia.*

Alleluia.

10 I HAVE believed, therefore have I spoken : but I have been humbled exceedingly.

11 I said in my excess : Every man is a liar.

12 What shall I render to the Lord, for all the things that he hath rendered to me ?

13 I will take the chalice of salvation ; and I will call upon the name of the Lord.

14 I will pay my vows to the Lord before all his people :  
15 precious in the sight of the Lord is the death of his saints.

16 O Lord, for I am thy servant : I am thy servant, and the son of thy hand-maid.

Thou hast broken my bonds.

17 I will sacrifice to thee the sacrifice of praise, and I will call upon the name of the Lord.

18 I will pay my vows to the Lord in the sight of all his people, 19 in the courts of the house of the Lord : in the midst of thee, O Jerusalem.

PSALM cxvi. *Heb. cxvii.*

Laudate Dominum. 1.

*All nations are called upon to praise God for his mercy and truth.*

Alleluia.

O Praise the Lord, all ye nations : praise him, all ye people.

2 For his mercy is confirmed upon us : and the truth

of the Lord remaineth for ever.

PSALM cxvii. *Heb. cxviii.*

Confitemini Domino. 4.

*The psalmist praiseth God for his delivery from evils ; putteth his whole trust in him ; and foretelleth the coming of Christ.*

Alleluia.

GIVE praise to the Lord, for he is good ; for his mercy endureth for ever.

2 Let Israel now say, that he is good, that his mercy endureth for ever.

3 Let the house of Aaron now say, that his mercy endureth for ever.

4 Let them that fear the Lord now say, that his mercy endureth for ever.

5 In my trouble I called upon the Lord : and the Lord heard me, and enlarged me.

6 The Lord is my helper : I will not fear what man can do unto me.

7 The Lord is my helper : and I will look over my enemies.

8 It is good to confide in the Lord, rather than to have confidence in man.

9 It is good to trust in the Lord, rather than to trust in princes.

10 All nations compassed me about : and in the name of the Lord I have been revenged on them.

11 Surrounding me they  
P 2 com-

compassed me about: and in the name of the Lord I have been revenged on them.

12 They surrounded me like bees, and they burned like fire among thorns: and in the name of the Lord I was revenged on them.

13 Being pushed I was overturned that I might fall: but the Lord supported me.

14 The Lord is my strength and my praise: and he is become my salvation.

15 The voice of rejoicing and of salvation is in the tabernacles of the just.

16 The right hand of the Lord hath wrought strength: the right hand of the Lord hath exalted me: the right hand of the Lord hath wrought strength.

17 I shall not die, but live: and shall declare the works of the Lord.

18 The Lord chastising hath chastised me: but he hath not delivered me over to death.

19 Open ye to me the gates of justice: I will go in to them, and give praise to the Lord: 20 This is the gate of the Lord, the just shall enter into it.

21 I will give glory to thee, because thou hast heard me: and art become my salvation.

22 The stone which the builders rejected: this same is become the head of the corner.

23 This is the Lord's doing: and it is wonderful in our eyes.

24 This is the day which the Lord hath made: let us be glad and rejoice therein.

25 O Lord, save me; O Lord, give good success. 26 Blessed be he that cometh in the name of the Lord.

We have blessed you out of the house of the Lord. 27 The Lord is God, and he hath shone upon us.

Appoint a solemn day, with shady boughs, even to the horn of the altar.

28 Thou art my God, and I will praise thee: thou art my God, and I will exalt thee.

I will praise thee because thou hast heard me, and art become my salvation.

29 O praise ye the Lord, for he is good: for his mercy endureth forever.

PSALM CXVIII. *Heb. CXIX.*

Beati Immaculati.

*Of the excellence, of vertue  
consisting in the love and ob-  
servances of the command-  
ments of God.*

Alleluia.

A L E P H.

**B**LESSED are the undesired in the way, who walk in the law of the Lord.

2 Blessed are they that search  
his

his (a) testimonies : that seek him with their whole heart.

3 For they that work iniquity, have not walked in his ways.

4 Thou hast commanded thy commandments to be kept most diligently.

5 O! that my ways may be directed to keep thy justifications.

6 Then shall I not be confounded, when I shall look into all thy commandments.

7 I will praise thee with uprightness of heart, when I shall have learned the judgments of thy justice.

8 I will keep thy justifications : O! do not thou utterly forsake me.

B E T H.

9 By what doth a young man correct his way? By observing thy words.

10 With my whole heart have I sought after thee: let me not stray from thy commandments.

11 Thy words have I hid in my heart, that I may not not sin against thee.

12 Blessed art thou, O Lord : teach me thy justifications.

13 With my lips I have pronounced all the judgments of thy mouth.

14 I have been delighted in the way of thy testimonies, as in all riches.

15 I will meditate on thy commandments : and I will consider thy ways.

16 I will think of thy justifications : I will not forget thy words.

G I M E L.

17 Give bountifully to thy servant, enliven me: and I shall keep thy words.

18 Open thou my eyes: and I will consider the wondrous things of thy law.

19 I am a sojourner on the earth: hide not thy commandments from me.

20 My soul hath coveted to long for thy justifications, at all times.

21 Thou hast rebuked the proud: they are cursed who decline from thy commandments.

22 Remove from me reproach and contempt: because I have sought after thy testimonies.

23 For princes sat, and spoke against me: but thy

Pſalm CXVIII. (a) Ver. 2. *His testimonies.* The commandments of God are called his *testimonies*, because they testify his holy will unto us. Note here, that in almost every verse of this psalm (which in number are 176) the word and law of God, and the love and observance of it is perpetually inculcated, under a variety of denominations, all signifying the same thing.

servant was employed in thy justifications.

24 For thy testimonies are my meditation : and thy justifications my counsel.

D A L E T H.

25 My soul hath cleaved to the pavement : quicken thou me according to thy word.

26 I have declared my ways, and thou hast heard me : teach me thy justifications.

27 Make me to understand the way of thy justifications : and I shall be exercised in thy wondrous works.

28 My soul hath slumbered through heaviness : strengthen thou me in thy words.

29 Remove from me the way of iniquity : and out of thy law have mercy on me.

30 I have chosen the way of truth : thy judgments I have not forgotten.

31 I have stuck to thy testimonies, O Lord : put me not to shame.

32 I have run the way of thy commandments, when thou didst enlarge my heart.

H E.

33 Set before me for a law the way of thy justifications, O Lord : and I will always seek after it.

34 Give me understanding, and I will search thy law : and I will keep it with my whole heart.

35 Lead me into the path of thy commandments : for this same I have desired.

36 Incline my heart unto thy testimonies, and not to covetousness.

37 Turn away my eyes that they may not behold vanity : quicken me in thy way.

38 Establish thy word to thy servant, in thy fear.

39 Turn away my reproach, which I have apprehended : for thy judgments are delightful.

40 Behold I have longed after thy precepts : quicken me in thy justice.

V A U.

41 Let thy mercy also come upon me, O Lord : thy salvation according to thy word.

42 So shall I answer them that reproach me in any thing : that I have trusted in thy words.

43 And take not thou the word of truth utterly out of my mouth : for in thy words, I have hoped exceedingly.

44 So shall I always keep thy law, for ever, and ever.

45 And I walked at large : because I have sought after thy commandments.

46 And I spoke of thy testimonies, before kings ; and I was not ashamed.

47 I meditated also on thy commandments, which I loved.

48 And I lifted up my hands to thy commandments, which I loved : and I was exercised in thy justification.

Z A I N.

49 Be thou mindful of thy word to thy servant, in which thou

thou hast given me hope.

50 This hath comforted me in my humiliation: because thy word hath enlivened me.

51 The proud did altogether the wrong thing: but I declined not from thy law.

52 I remembred, O Lord, thy judgments of old: and I was comforted.

53 A fainting hath taken hold of me, because of the wicked that forsake thy law.

54 Thy justifications were the subject of my song, in the place of my pilgrimage.

55 In the night I have remembred thy name, O Lord; and have kept thy law.

56 This happened to me: because I sought after thy justifications.

H E T H.

57 O Lord, my portion, I have said, I would keep thy law.

58 I intreated thy face with all my heart: have mercy on me according to thy word.

59 I have thought on my ways: and turned my feet unto thy testimonies.

60 I am ready, and am not troubled: that I may keep thy commandments.

61 The cords of the wicked have encompassed me, but I have not forgot thy law.

62 I rose at midnight to give praise to thee: for the

judgments of thy justification.

63 I am a partaker with all them that fear thee, and that keep thy commandments.

64 The earth, O Lord, is full of thy mercy: teach me thy justifications.

T E T H.

65 Thou hast done well with thy servant, O Lord, according to thy word.

66 Teach me goodness and discipline and knowledge: for I have believed thy commandments.

67 Before I was humbled I offended: therefore have I kept thy word.

68 Thou art good: and in thy goodness teach me thy justifications.

69 The iniquity of the proud hath been multiplied over me: But I will seek thy commandments with my whole heart.

70 Their heart is (b) curdled like milk: but I have meditated on thy law.

71 It is good for me that thou hast humbled me, that I may learn thy justifications.

72 The law of thy mouth is good to me, above thousands of gold and silver.

J O D.

73 Thy hands have made me and formed me: give me understanding, and I will learn thy commandments.

(b) Ver. 70. *Curdled*, Grown hard, like milk that is curdled and turned to cheese.

74 They that fear thee shall see me, and shall be glad: because I have greatly hoped in thy words.

75 I know, O Lord, that thy judgments are equity: and in thy truth thou hast humbled me.

76 O! let thy mercy be for my comfort, according to thy word unto thy servant.

77 Let thy tender mercies come unto me, and I shall live: for thy law is my meditation.

78 Let the proud be ashamed, because they have done unjustly towards me: but I will be employed in thy commandments.

79 Let them that fear thee turn to me: and they that know thy testimonies.

80 Let my heart be undefiled in thy justifications, that I may not be confounded.

C A P H.

81 My soul hath fainted after thy salvation: and in thy word I have very much hoped.

82 My eyes have failed *through looking* after thy word, saying: When wilt thou comfort me?

83 For I am become (c) like a bottle in the frost: I have not forgotten thy justifications.

84 How many are the days of thy servant: when thou wilt execute judgment on them that persecute me?

85 The wicked have told me fables: but not as thy law.

86 All thy statutes are truth: they have persecuted me unjustly, do thou help me.

87 They had almost made an end of me upon earth: but I have not forsaken thy commandments.

88 Quicken thou me according to thy mercy: and I shall keep the testimonies of thy mouth.

L A M E D.

89 For ever, O Lord, thy word standeth firm in heaven.

90 Thy truth unto all generations: thou hast founded the earth, and it continueth.

91 By thy ordinance the day goeth on: for all things serve thee.

92 Unless thy law had been my meditation, I had then perhaps perished in my abjection.

93 Thy justifications I will never forget: for by them thou hast given me life.

94 I am thine, save thou me: for I have sought thy justifications.

95 The wicked have waited for me to destroy me: but

(c) Ver. 83. *Like a bottle in the frost.* In the Hebrew, *like a bottle in the smoke.* That is, I am become, through my sufferings in this mortal pilgrimage, as a leathern bottle shrunk up by being exposed to the frost or the smoke.

I have

I have underſtood thy teſtimonies.

96 I have ſeen an end of all perfection: thy commandment is exceeding broad.

M E M.

97 O how have I loved thy law, O Lord! it is my meditation all the day.

98 Through thy commandment, thou haſt made me wiſer than my enemies: for it is ever with me.

99 I have underſtood more than all my teachers: becauſe thy teſtimonies are my meditation.

100 I have had underſtanding above ancients: becauſe I have ſought thy commandments.

101 I have reſtrained my feet from every evil way: that I may keep thy words.

102 I have not declined from thy judgments, becauſe thou haſt ſet me a law.

103 How ſweet are thy words to my palate! more than honey to my mouth.

104 By thy commandments I have had underſtanding: therefore have I hated every way of iniquity.

N U N.

105 Thy word is a lamp to my feet, and a light to my paths.

106 I have ſworn and am determined to keep the judgments of thy juſtice.

107 I have been humbled,

O Lord, exceedingly: quicken thou me according to thy word.

108 The free offerings of my mouth make acceptable, O Lord: and teach me thy judgments.

109 My ſoul is continually in my hands: and I have not forgotten thy law.

110 Sinners have laid a ſnare for me: but I have not erred from thy precepts.

111 I have purchaſed thy teſtimonies for an inheritance for ever: becauſe they are the joy of my heart.

112 I have inclined my heart to do thy juſtifications for ever: for the reward.

S A M E C H.

113 I have hated the unjuſt: and have loved thy law.

114 Thou art my helper and my protector: and in thy word I have greatly hoped.

115 Depart from me, ye malignant: and I will ſearch the commandments of my God.

116 Uphold me according to thy word, and I ſhall live: and let me not be confounded in my expectation.

117 Help me, and I ſhall be ſaved: and I will meditate always on thy juſtifications.

118 Thou haſt deſpiſed all them that fall off from thy judgments: for their thought is unjuſt.

119 I have accounted all the ſinners of the earth prevaricators: therefore have I loved thy teſtimonies.

120 Pierce thou my flesh with thy fear: for I am afraid of thy judgments.

A. I. N.

121 I have done judgment and justice: give me not up to them that slander me.

122 Uphold thy servant unto good: let not the proud calumniate me.

123 My eyes have fainted after thy salvation: and for the word of thy justice.

124 Deal with thy servant according to thy mercy: and teach me thy justifications.

125 I am thy servant: give me understanding that I may know thy testimonies.

126 It is time, O Lord, to do: they have dissipated thy law.

127 Therefore have I loved thy commandments above gold and the topaz.

128 Therefore was I directed to all thy commandments: I have hated all wicked ways.

P. H. E.

129 Thy testimonies are wonderful: therefore my soul hath sought them.

130 The declaration of thy words giveth light: and giveth understanding to little ones.

131 I opened my mouth, and panted: because I longed for thy commandments.

132 Look thou upon me, and have mercy on me, according to the judgment of them that love thy name.

133 Direct my steps according to thy word: and let no iniquity have dominion over me.

134 Redeem me from the calumnies of men: that I may keep thy commandments.

135 Make thy face to shine upon thy servant: and teach me thy justifications.

136 My eyes have sent forth springs of water: because they have not kept thy law.

S. A. D. E.

137 Thou art just, O Lord, and thy judgment is right.

138 Thou hast commanded justice thy testimonies: and thy truth exceedingly.

139 My zeal hath made me pine away: because my enemies forgot thy words.

140 Thy word is exceedingly refined: and thy servant hath loved it.

141 I am very young and despised; but I forget not thy justifications.

142 Thy justice is justice for ever: and thy law is the truth.

143 Trouble and anguish have found me; thy commandments are my meditation.

144 Thy testimonies are justice for ever: give me understanding, and I shall live.

C. O. P. H.

145 I cried with my whole heart, hear me, O Lord: I will seek thy justifications.

146 I

146 I cried unto thee; save me: that I may keep thy commandments.

147 I prevented the dawning of the day, and cried; because in thy words I very much hoped.

148 My eyes to thee have prevented the morning: that I might meditate on thy words.

149 Hear thou my voice, O Lord, according to thy mercy: and quicken me according to thy judgment.

150 They that persecute me have drawn nigh to iniquity; but they are gone far off from thy law.

151 Thou art near, O Lord: and all thy ways are truth.

152 I have known from the beginning concerning thy testimonies: that thou hast founded them for ever.

R E S.

153 See my humiliation and deliver me: for I have not forgotten thy law.

154 Judge my judgment and redeem me: quicken thou me for thy word's sake.

155 Salvation is far from sinners; because they have not sought thy justifications.

156 Many, O Lord, are thy mercies; quicken me according to thy judgment.

157 Many are they that persecute me, and afflict me; but I have not declined from thy testimonies.

158 I beheld the transgres-

sors, and I pined away: because they kept not thy word.

159 Behold I have loved thy commandments, O Lord; quicken me thou in thy mercy.

160 The beginning of thy words is truth: all the judgments of thy justice are for ever.

T O S. I N V.

161 Princes have persecuted me without cause: and my heart hath been in awe of thy words.

162 I will rejoice at thy words, as one that hath found great spoil.

163 I have hated and abhorred iniquity; but I have loved thy law.

164 Seven times a day I have given praise to thee, for the judgments of thy justice.

165 Much peace have they that love thy law; and to them there is no stumbling-block.

166 I looked for thy salvation, O Lord; and I loved thy commandments.

167 My soul hath kept thy testimonies, and hath loved them exceedingly.

168 I have kept thy commandments and thy testimonies; because all my ways are in thy sight.

T A U.

169 Let my supplication, O Lord, come near in thy sight; give me understanding according to thy word.

170 Let

170 Let my request come in before thee: deliver thou me according to thy word.

171 My lips shall utter a hymn, when thou shalt teach me thy justifications.

172 My tongue shall pronounce thy word: because all thy commandments are justice.

173 Let thy hand be with me to save me; for I have chosen thy precepts.

174 I have longed for thy salvation, O Lord: and thy law is my meditation.

175 My soul shall live, and I shall praise thee; and thy judgments shall help me.

176 I have gone astray like a sheep that is lost; seek thy servant, because I have not forgotten thy commandments.

PSALM cxix. Heb. cxx.

Ad Dominum.

*A prayer in tribulation.*

(a) A gradual canticle.

**I**N my trouble I cried to the Lord: and he heard me.

2 O Lord, deliver my soul from wicked lips, and a deceitful tongue.

3 What shall be given to thee, or what shall be added to thee, to a deceitful tongue?

4 The sharp arrows of the mighty, with coals that lay waste.

5 Wo is me that my sojourning is prolonged! I have dwelt with the inhabitants of Cedar. 6 My soul hath been long a sojourner.

7 With them that hated peace I was peaceable: when I spoke to them they fought against me without cause.

PSALM cxx. Heb. cxxi.

Levavi oculos.

*God is the keeper of his servants.*

A gradual canticle.

**I**HAVE lifted up my eyes to the mountains: from whence help shall come to me.

2 My help is from the

Psalm CXIX. (a) *A gradual canticle.* The following psalms, in number fifteen, are called *gradual psalms* or *canticles*, from the word *gradus*, signifying steps, ascensions, or degrees: either because they were appointed to be sung on the *fifteen steps*, by which the people *ascended* to the temple: or that in the singing of them the voice was to be raised by certain *steps or ascensions*: or that they were to be sung by the people returning from their captivity and *ascending* to Jerusalem, which was seated amongst mountains. The holy fathers, in a mystical sense, understand these steps, or ascensions, of the degrees by which christians spiritually ascend to virtue and perfection; and to the true temple of God in the heavenly Jerusalem.

Lord,

Lord, who made heaven and earth.

3 May he not suffer thy foot to be moved; neither let him slumber that keepeth thee.

4 Behold he shall neither slumber nor sleep, that keepeth Israel.

5 The Lord is thy keeper, the Lord is thy protection upon thy right hand.

6 The sun shall not burn thee by day: nor the moon by night.

7 The Lord keepeth thee from all evil: may the Lord keep thy soul.

8 May the Lord keep thy coming in and thy going out; from henceforth now and for ever.

PSALM CXXI. *Heb. CXXII.*

*Lætatus sum in his.*

*The desire and hope of the just for the coming of the kingdom of God, and the peace of his church.*

A gradual canticle.

**I** REJOICED at the things, that were said to me: We shall go into the house of the Lord.

2 Our feet were standing in thy courts, O Jerusalem.

3 Jerusalem which is built as a city, which is compact together.

4 For thither did the tribes goup, the tribes of the Lord; the testimony of Israel, to praise the name of the Lord.

5 Because there seats have sat in judgment, seats upon the house of David.

6 Pray ye for the things that are for the peace of Jerusalem: and abundance for them that love thee.

7 Let peace be in thy strength: and abundance in thy towers.

8 For the sake of my brethren and of my neighbours, I spoke peace of thee.

9 Because of the house of the Lord our God, I have sought good things for thee.

PSALM CXXII. *Heb. CXXIII.*

*Ad te levavi.*

*A prayer in affliction, with confidence in God.*

A gradual canticle.

**T**O thee have I lifted up my eyes, who dwellest in heaven.

2 Behold as the eyes of servants are on the hands of their masters,

As the eyes of the handmaid are on the hands of her mistress: so are our eyes unto the Lord our God, until he have mercy on us.

3 Have mercy on us, O Lord, have mercy on us; for we are greatly filled with contempt.

4 For our soul is greatly filled: we are a reproach to the rich, and contempt to the proud.

PSALM CXXIII. *Heb. CXXIV.*

Nisi quia Dominus.

*The church giveth glory to God  
for her deliverance from the  
hands of her enemies.*

A gradual canticle.

**I**F it had not been that the Lord was with us, let Israel now say. 2 If it had not been that the Lord was with us.

When men rose up against us: 3 perhaps they had swallowed us up alive.

When their fury was enkindled against us: 4 perhaps the water had swallowed us up.

5 Our soul hath passed through a torrent: perhaps our soul had passed through a water insupportable.

6 Blessed be the Lord, who hath not given us to be a prey to their teeth.

7 Our soul hath been delivered, as a sparrow out of the snare of the fowlers.

The snare is broken, and we are delivered.

8 Our help is in the name of the Lord, who made heaven and earth.

PSALM CXXIV. *Heb. CXXV.*

Qui confidunt.

*The just are always under God's  
protection.*

A gradual canticle.

**T**HEY that trust in the Lord shall be as mount Zion: he shall not be moved

for ever that dwelleth 2 in Jerusalem.

Mountains are round about it: so the Lord is round about his people from henceforth now and for ever.

3 For the Lord will not leave the rod of sinners upon the lot of the just: that the just may not stretch forth their hands to iniquity.

4 Do good, O Lord, to those that are good, and to the upright of heart.

5 But such as turn aside into bonds, the Lord shall lead out with the workers of iniquity: peace upon Israel.

PSALM CXXV. *Heb. CXXVI.*

In convertendo.

*The people of God rejoice at  
their delivery from cap-  
tivity.*

A gradual canticle.

**W**HEN the Lord brought back the captivity of Zion, we became like men comforted.

2 Then was our mouth filled with gladness: and our tongue with joy.

Then shall they say among the Gentiles: The Lord hath done great things for them.

3 The Lord hath done great things for us: we are become joyful.

4 Turn again our captivity, O Lord, as a stream in the south.

5 They that sow in tears shall reap in joy.

6 Going

6 Going they went and wept, casting their seeds.

7 But coming they shall come with joyfulness, carrying their sheaves.

PSALM CXXVI. Heb. CXXVII.

Nisi Dominus.

*Nothing can be done without God's grace and blessing.*

A gradual canticle of Solomon.

**E**XCEPT the Lord build the house, they labour in vain that build it.

Except the Lord keep the city, he watcheth in vain that keepeth it.

2 (a) It is vain for you to rise before light: (b) rise ye after you have sitted, you that eat the bread of sorrow.

When he shall give sleep to his beloved: 3 behold children are the inheritance of the Lord; their reward, the fruit of the womb.

4 (c) As arrows in the hand of the mighty, so the children of them that have been shaken.

5 Blessed is the man, that hath filled his desire with them; he shall not be confounded when he shall speak to his enemies in the gate.

PSALM CXXVII. Heb. CXXVIII.

Beati omnes.

*The fear of God is the way to happiness.*

A gradual canticle.

**B**LESSED are all they that fear the Lord; that walk in his ways.

2 For thou shalt eat the labours of thy hands; blessed art thou, and it shall be well with thee:

3 Thy wife shall be as a fruitful vine, on the sides of thy house.

Thy children as olive plants, round about thy table.

4 Behold, thus shall the

Psalm CXXVI. (a) Ver. 2. *It is vain for you to rise before light.* That is, your early rising, your labour and worldly solicitude, will be *vain*, that is, will avail you nothing, without the light, grace, and blessing of God.

(b) Ibidem. *Rise ye after you have sitted.* Allow yourselves proper time for rest, after your labours and sorrows: for his beloved, whom he favours with his grace, shall sleep and rest under his wing, and yet abound with offspring, and all blessings.

(c) Ver. 4. *As arrows, &c.* The offspring which God shall give his servants, that have been shaken and tossed about (as the children of Israel were in their captivity) shall be like arrows in the hand of the mighty, which shall prosper and do great execution.

man be blessed that seareth the Lord.

5 May the Lord bleſs thee out of Sion: and mayſt thou ſee the good things of Jeruſalem all the days of thy life.

6 And mayſt thou ſee thy childrens children, and peace upon Iſrael.

PSALM CXXVIII. *Heb. cxxix.*

*Sæpe expugnaverunt.*

*The church of God is invincible: her persecutors come to nothing.*

*A gradual canticle.*

**M** A N Y a time have they fought againſt me from my youth, let Iſrael now ſay.

2 Many a time have they fought againſt me from my youth: but they could not prevail over me.

3 The wicked have wrought upon my back: they have lengthened their iniquity.

4 The Lord *who is* juſt will cut the necks of ſinners: 5 let them all be confounded and turned back that hate Sion.

6 Let them be as graſs upon the tops of houſes: which withereth before it be plucked up.

7 Wherewith the mower filleth not his hand; nor he that gathereth ſheaves, his boſom.

8 And they that paſſed by have not ſaid: The bleſſing of the Lord be upon you: we

have bleſſed you in the name of the Lord.

PSALM CXXIX. *Heb. cxxx.*

*De profundis.*

*A prayer of a ſinner, truſting in the mercies of God. The 6th penitential psalm.*

*A gradual canticle.*

**O** U T of the depths I have cried to thee, O Lord; 2 Lord hear my voice.

Let thy ears be attentive to the voice of my ſupplication.

3 If thou, O Lord, wilt mark iniquities; Lord who ſhall ſtand it.

4 For with thee there is merciful forgivenes: and by reaſon of thy law, I have waited for thee, O Lord.

My ſoul hath relied on his word. 5 My ſoul hath hoped in the Lord.

6 From the morning watch even until night, let Iſrael hope in the Lord.

7 Becauſe with the Lord there is mercy; and with him plentiful redemption.

8 And he ſhall redeem Iſrael from all his iniquities.

PSALM CXXX. *Heb. cxxxi.*

*Domine non eſt.*

*The prophet's humility.*

*A gradual canticle of David.*

**L** O R D, my heart is not puſt up; nor are my eyes haughty.

Neither have I walked in great matters, nor in wonderful things above me.

2 If I was not humbly minded, but exalted my soul;

As a child that is weaned is towards his mother; (a) so reward in my soul.

3 Let Israel hope in the Lord, from henceforth now and for ever.

PSALM CXXXI. Heb. CXXXII.

Memento Domine.

*A prayer for the fulfilling the promise made to David.*

A gradual canticle.

**O** LORD, remember David, and all his meekness.

2 How he swore to the Lord, he vowed a vow to the God of Jacob.

3 If I shall enter into the tabernacle of my house: if I shall go up into the bed where in I lie.

4 If I shall give sleep to my eyes, or slumber to my eye-lids.

5 Or rest to my temples: until I find out a place for the ord, a tabernacle for the God of Jacob.

6 Behold (a) we have

heard of it in Ephrata: we have found it in the fields of the wood.

7 We will go into his tabernacle: we will adore in the place where his feet stood.

8 Arise, O Lord, into thy resting place: thou and the ark, which thou hast sanctified.

9 Let thy priests be clothed with justice: and let thy saints rejoice.

10 For thy servant David's sake, turn not away the face of thy anointed.

11 The Lord hath sworn truth to David, and he will not make it void: of the fruit of thy womb I will set upon thy throne.

12 If thy children will keep my covenant, and these my testimonies which I shall teach them.

Their children also for evermore shall sit upon thy throne.

13 For the Lord hath chosen Sion: he hath chosen it for his dwelling.

14 This is my rest for ever and ever: here will I dwell for I have chosen it.

Psalm CXXX. (a) Ver. 2. *So reward, &c.* The meaning is, that according to his disposition with regard to humility, so he expected a reward in his soul; to return to him, and stick as close to him, as the child just weaned, which would willingly never be separated from the mother.

Psalm CXXXI. (a) Ver. 6. *We have heard of it in Ephrata.* When I was young, and lived in Bethlehem, otherwise called Ephrata, I heard of God's tabernacle and ark, and had a devout desire of seeking it, and accordingly I found it, at Cariathiarim, the city of the woods: where it was till it was removed to Jerusalem, See 1 Paralipom. xiii.

15 Blessing I will bleſs her widow: I will ſatisfy her poor with bread.

16 I will cloath her prieſts with ſalvation: and her ſaints ſhall rejoyce with exceeding great joy.

17 There will I bring forth a horn to David: I have prepared a lamp for my anointed.

18 His enemies I will cloath with confuſion: but upon him ſhall my ſanctification flouriſh.

PSALM CXXXII. *Heb. cxxxiii.*

*Ecce quam bonum.*

*The happineſs of brotherly love and concord.*

A gradual canticle of David.

**B**EHOLD how good and how pleaſant it is for brethren to dwell together in unity.

2 *It is* like the precious ointment on the head, that ran down upon the beard, the beard of Aaron.

Which ran down to the ſkirt of his garment: 3 as the dew of Hermon, *or that* which descendeth upon mount Sion.

For there the Lord hath commanded bleſſing, and life for evermore.

PSALM CXXXIII. *Heb. cxxxiv.*

*Ecce nunc benedicite.*

*An exhortation to praise God continually.*

A gradual canticle.

**B**EHOLD now bleſs ye the Lord, all ye ſervants of the Lord.

Who ſtand in the houſe of the Lord, in the courts of the houſe of our God.

2 In the nights liſt up your hands to the holy *places*, and bleſs ye the Lord.

3 May the Lord, out of Sion, bleſs thee, he that made heaven and earth.

PSALM CXXXIV. *Heb. cxxxv.*

*Laudate nomen.*

*An exhortation to praise God: the vanity of idols.*

1 Alleluia.

**P**RAISE ye the name of the Lord: O you *his* ſervants praise the Lord.

2 You that ſtand in the houſe of the Lord, in the courts of the houſe of our God.

3 Praise ye the Lord, for the Lord is good: ſing ye to his name, for it is ſweet.

4 For the Lord hath choſen Jacob unto himſelf: Iſrael for his own poſſeſſion.

5 For I have known that the Lord is great, and our God is above all gods.

6 Whatſoever the Lord pleaſed he hath done, in heaven, in earth, in the ſea, and in all the deeps.

7 He bringeth up clouds from the end of the earth, he hath made lightnings for the rain.

He bringeth forth winds out of his ſtores.

8 He ſlew the firſt-born of Egypt from man even unto beaſt.

9 He

9 He sent forth signs and wonders in the midst of thee, O Egypt: upon Pharaoh, and upon all his servants.

10 He smote many nations, and slew mighty kings.

11 Sehon king of the Amorrites, and Og king of Basan, and all the kingdoms of Chanaan.

12 And gave their land for an inheritance, for an inheritance to his people Israel.

13 Thy name, O Lord, is for ever: thy memorial, O Lord, unto all generations.

14 For the Lord will judge his people, and will be intreated in favour of his servants.

15 The idols of the Gentiles are silver and gold, the works of mens hands.

16 They have a mouth, but they speak not: they have eyes, but they see not.

17 They have ears, but they hear not: neither is there any breath in their mouths.

18 Let them that make them be like to them: and every one that trusteth in them.

19 Bless the Lord, O house of Israel: bless the Lord, O house of Aaron.

20 Bless the Lord, O house of Levi: you that fear the Lord, bless the Lord.

21 Blessed be the Lord out of Zion, who dwelleth in Jerusalem.

PSALM CXXXV. *Heb. cxxxvi.*

Confitemini Domino. 5.

*God is to be praised for his wonderful works.*

Alleluia.

**P**R AISE the Lord, for he is good: for his mercy endureth for ever.

2 Praise ye the God of gods: for his mercy endureth for ever.

3 Praise ye the Lord of lords: for his mercy endureth for ever.

4 Who alone doth great wonders: for his mercy endureth for ever.

5 Who made the heavens by his understanding: for his mercy endureth for ever.

6 Who established the earth above the waters: for his mercy endureth for ever.

7 Who made the great lights: for his mercy endureth for ever.

8 The sun to rule the day: for his mercy endureth for ever.

9 The moon and the stars to rule the night: for his mercy endureth for ever.

10 Who smote Egypt with their first-born: for his mercy endureth for ever.

11 Who brought out Israel from among them: for his mercy endureth for ever.

12 With a mighty hand and with a stretched out arm: for

for his mercy endureth for ever.

13 Who divided the red sea into parts: for his mercy endureth for ever.

14 And brought out Israel through the midst thereof: for his mercy endureth for ever.

15 And overthrew Pharaoh and his host in the red sea: for his mercy endureth for ever.

16 Who led his people through the desert: for his mercy endureth for ever.

17 Who smote great kings: for his mercy endureth for ever.

18 And slew strong kings: for his mercy endureth for ever.

19 Sehon king of the Amorrites: for his mercy endureth for ever.

20 And Og king of Basan: for his mercy endureth for ever.

21 And he gave their land for an inheritance: for his mercy endureth for ever.

22 For an inheritance to his servant Israel: for his mercy endureth for ever.

23 For he was mindful of us in our affliction: for his mercy endureth for ever.

24 And he redeemed us from our enemies: for his mercy endureth for ever.

25 Who giveth food to all

flesh: for his mercy endureth for ever.

26 Give glory to the God of heaven: for his mercy endureth for ever.

27 Give glory to the Lord of lords: for his mercy endureth for ever.

PSALM CXXXVI. *Heb. cxxxvii.*

*Super flumina.*

*The lamentation of the people of God in their captivity at Babylon.*

A psalm of David, (a) for Jeremias.

**U**PON the rivers of Babylon, there we sat and wept: when we remembered Sion.

2 On the willows in the midst thereof we hung up our instruments. 3 For there they that led us into captivity required of us the words of songs.

And they that carried us away, said: Sing ye to us a hymn of the songs of Sion.

4 How shall we sing the song of the Lord in a strange land?

5 If I forget thee, O Jerusalem, let my right hand be forgotten.

6 Let my tongue cleave to my jaws, if I do not remember thee.

If I make not Jerusalem the beginning of my joy.

7 Remember, O Lord, the

Psalm CXXXVI. (a) For Jeremias. For the time of Jeremias, and the captivity of Babylon.

children

children of Edom, in the day of Jerusalem:

Who say: Rase it, rase it, even to the foundation thereof.

8 O daughter of Babylon miserable: blessed *shall be* he who shall repay thee thy payment which thou hast paid us.

9 Blessed he that shall take and *(b)* dash thy little ones against the rock.

PSALM CXXXVII. *Heb. cxxxviii.*

Confitebor tibi. 3.

*Thanksgiving to God for his benefits.*

For David himself.

**I** Will praise thee, O Lord, with my whole heart: for thou hast heard the words of my mouth.

I will sing praise to thee in the sight of the Angels: 2 I will worship towards thy holy temple, and I will give glory to thy name.

For thy mercy, and for thy truth: for thou hast magnified thy holy name above all.

3 In what day soever I shall call upon thee, hear me: thou shalt multiply strength in my soul.

4 May all the kings of the earth give glory to thee: for they have heard all the words of thy mouth.

5 And let them sing in the ways of the Lord: for great is the glory of the Lord.

6 For the Lord is high, and looketh on the low: and *(a)* the high he knoweth afar off.

7 If I shall walk in the midst of tribulation, thou wilt quicken me: and thou hast stretched forth thy hand against the wrath of my enemies: and thy right hand hath saved me.

8 The Lord will repay for me: thy mercy, O Lord, endureth for ever: O despise not the works of thy hands.

PSALM CXXXVIII. *Heb. cxxxix.*

Domine probasti.

*God's special providence over his servants.*

1 Unto the end, a psalm of David.

**L**ORD, thou hast proved me, and known me: 2 thou hast known my sitting down, and my rising up.

3 Thou hast understood

*(b)* Ver. 9. *Dash thy little ones, &c.* In the spiritual sense, we dash the little ones of Babylon against the rock, when we mortify our passions, and stifle the first motions of them, by a speedy recourse to the rock, which is Christ.

Psalm CXXXVII. *(a)* Ver. 6. *The high, &c.* The proud and haughty, who exalt themselves, God *knoweth afar off*; that is, he despiseth them and setteth them at a distance from him: whilst he stoopeth down, to favour and embrace the low and humble.

my thoughts a-far off: my path and my line thou hast searched out:

4 And thou hast foreseen all my ways: for (a) there is no speech in my tongue.

5 Behold, O Lord, thou hast known all things, the last and those of old: thou hast formed me, and hast laid thy hand upon me.

6 Thy knowledge is become wonderful to me: it is high, and I cannot reach to it.

7 Whither shall I go from thy Spirit? or whither shall I flee from thy face?

8 If I ascend up into heaven, thou art there: if I descend into hell, thou art there.

9 If I take to me the wings of the morning, and dwell in the uttermost parts of the sea:

10 Even there also shall thy hand lead me: and thy right hand shall hold me.

11 And I said: Perhaps darkness shall cover me: and night shall be my light in my pleasures.

12 But darkness shall not be dark to thee, and night shall be light as the day: the darkness thereof, and the light thereof are alike to thee.

13 For thou hast possessed my reins: thou hast protected me from my mother's womb.

14 I will praise thee, for thou art fearfully magnified: wonderful are thy works, and my soul knoweth right well.

15 My bone is not hid from thee, which thou hast made in secret: and my substance in the lower parts of the earth.

16 Thy eyes did see (b) my imperfect being, and in thy book all shall be written: days shall be formed, and no one in them.

17 But to me thy friends, O God, are made exceedingly honourable: their principality is exceedingly strengthened.

18 I will number them, and they shall be multiplied above the sand: (c) I rose up and am still with thee.

19 If thou wilt kill the

Psalm CXXXVIII. (a) Ver. 4. *There is no speech, &c.* viz. unknown to thee: or when there is no speech in my tongue, yet my whole interior and my most secret thoughts are known to thee.

(b) Ver. 16. *My imperfect being, &c.* viz. When I was as yet but an *embryo*, in my mother's womb; and even then in the *book* of thy knowledge, all the parts and members of my body were exactly set down: which by succession of *days* were *formed*, and brought to perfection; and *no one* of them but what was fashioned by thee.

(c) Ver. 18. *I rose up, &c.* I have taken a resolution to *rise up* from sloth and sleep; and to be *still with thee*; whose friends are so honourable and so happy.

wicked,

wicked, O God: ye men of blood depart from me.

20 (d) Because you say in thought: They shall receive thy cities in vain.

21 Lord, have I not hated them that hate thee? and pined away because of thy enemies?

22 I have hated them with a perfect hatred: and they are become enemies to me.

23 Prove me, O God, and know my heart: examine me, and know my paths.

24 And see if there be in me the way of iniquity: and lead me in the eternal way.

PSALM CXXXIX. *Heb. cxl.*

Eripe me Domine.

*A prayer to be delivered from the wicked.*

1 Unto the end, a psalm for David.

2 **D**ELIVER me, O Lord, from the evil man: rescue me from the unjust man.

3 Who have devised iniquities in their hearts: all the day long they designed battels.

4 They have sharpened their tongues like a serpent: the venom of asps is under their lips.

5 Keep me O Lord from the hand of the wicked:

and from unjust men deliver me.

Who have proposed to supplant my steps: 6 the proud have hid a net for me.

And they have stretched out cords for a snare: they have laid for me a stumbling-block by the way side.

7 I said to the Lord: Thou art my God: hear O Lord the voice of my supplication.

8 O Lord, Lord the strength of my salvation: thou hast overshadowed my head in the day of battel.

9 Give me not up, O Lord, from my desire to the wicked: they have plotted against me; do not thou forsake me, lest they should triumph.

10 The head of their compassing me about: the labour of their lips shall overwhelm them.

11 Burning coals shall fall upon them; thou wilt cast them down into the fire: in miseries they shall not be able to stand.

12 A man full of tongue shall not be established in the earth: evils shall catch the unjust man unto destruction.

13 I know that the Lord will do justice to the needy, and will revenge the poor.

14 But as for the just,

(d) Ver. 20. *Because you say in thought, &c.* Depart from me you wicked, who plot against the servants of God, and think to cast them out of the cities of their habitation; as if they had received them in vain, and to no purpose.

they

they shall give glory to thy name : and the upright shall dwell with thy countenance.

PSALM CXL. *Heb. cxli.*

Domine clamavi.

*A prayer against sinful words, and deceitful flatterers.*

A psalm of David.

**I** Have cried to thee, O Lord, hear me : hearken to my voice, when I cry to thee.

2 Let my prayer be directed as incense in thy sight ; the lifting up of my hands, as evening sacrifice.

3 Set a watch, O Lord, before my mouth : and a door round about my lips.

4 Incline not my heart to

evil words ; to make excuses in sins,

With men that work iniquity ; and I will not communicate with the choicest of them.

5 The just man shall correct me in mercy, and shall reprove me : but (a) let not the oil of the sinner fatten my head.

(b) For my prayer also shall still be against the things with which they are well pleased : 6 (c) their judges falling upon the rock have been swallowed up.

They shall hear my words, for they have prevailed : 7. (d) as when the thickness of the earth is broken up upon the ground :

Psalm CXL. (a) Ver. 5. *Let not the oil of the sinner, &c.* That is, the flattery, or deceitful praise.

(b) *Ibidem.* For my prayer, &c. So far from coveting their praises ; who are never well pleased but with things that are evil ; I shall continually pray to be preserved from such things as they are delighted with.

(c) Ver. 6. *Their judges, &c.* their rulers, or chiefs quickly vanish and perish, like ships dashed against the rocks, and swallowed up by the waves. Let them then hear my words, for they are powerful and will prevail ; or, as it is in the hebrew, *for they are sweet.*

(d) Ver. 7. *As when the thickness, &c.* If this is to be connected with what goes before ; it declares the efficacy of those powerful words capable to break up the thick and hard earth of the hearts of man. But if it is to be connected with the following words *our bones are scattered, &c.* it means that the malice of our enemies has, as it were, scattered our bones near the confines of death and hell ; as the husbandman plowing up or digging the earth, scatters and breaks the clods.

Our

Our bones are scattered by the side of hell. 8 But to thee O Lord, Lord, are my eyes; In thee have I put my trust, take not away my soul.

9 Keep me from the snare, which they have laid for me, and from the stumbling-blocks of them that work iniquity.

10 The wicked shall fall in his net: (e) I am alone until I pass.

PSALM CXLI. *Heb. CXLII.*  
Voce mea.

*A prayer of David in extremity of danger.*

1 Of understanding for David: A prayer when he was in the cave, 1 Kings xxiv.

2 **I** Cried to the Lord with my voice: with my voice I made supplication to the Lord.

3 In his sight I pour out my prayer, and before him I declare my trouble.

4 When my spirit failed me, then thou knewest my paths.

In this way wherein I walked, they have hid a snare for me.

5 I looked on my right hand, and beheld; and there was no one that would know me.

Flight hath perished from me: and there is no one that hath regard to my soul.

6 I cried to thee, O Lord; I said: Thou art my hope, my portion in the land of the living.

7 Attend to my supplication: for I am brought very low.

Deliver me from my persecutors; for they are stronger than I.

8 Bring my soul out of prison, that I may praise thy name: the just wait for me, until thou reward me.

PSALM CXLII. *Heb. CXLIII.*  
Domine exaudi. 2.

*The psalmist in tribulation calleth upon God for his delivery. The seventh penitential psalm.*

1 A psalm of David, when his son Absalom pursued him.

2 Kings xvii.

**H**EAR, O Lord, my prayer: give ear to my supplication in thy truth: hear me in thy justice.

2 And enter not into judgment with thy servant: for in thy sight no man living shall be justified.

3 For the enemy hath persecuted my soul: he hath brought down my life to the earth.

He hath made me to dwell in darkness, as those that have been dead of old: 4 and my spirit is in anguish within

(e) Ver. 10. *I am alone, &c. singularly protected by the Almighty, until I pass all their nets and snares.*

me: my heart within me is troubled.

5 I remembered the days of old, I meditated on all thy works: I mused upon the works of thy hands.

6 I stretched forth my hands to thee: my soul is as earth without water unto thee.

7 Hear me speedily, O Lord: my spirit hath fainted away.

Turn not away thy face from me, lest I be like unto them that go down into the pit.

8 Cause me to hear thy mercy in the morning; for in thee have I hoped.

Make the way known to me, wherein I should walk: for I have lifted up my soul to thee.

9 Deliver me from my enemies, O Lord, to thee have I fled: 10 teach me to do thy will, for thou art my God.

Thy good spirit shall lead me into the right land: for thy name's sake, O Lord, thou wilt quicken me, in thy justice,

Thou wilt bring my soul out of trouble: 12 and in thy mercy thou wilt destroy my enemies.

And thou wilt cut off all them that afflict my soul: for I am thy servant.

PSALM CXLIII. *Heb. cXLIV.*

*Benedictus Dominus.*

*The prophet praiseth God, and prayeth to be delivered from his enemies. No worldly hap-*

*piness is to be compared with that of serving God.*

A psalm of David against Goliath.

**B**LESSED be the Lord my God, who teacheth my hands to fight, and my fingers to war.

2 My mercy, and my refuge: my support, and my deliverer.

My protector, and I have hoped in him; who subdueth my people under me.

3 Lord, what is man, that thou art made known to him? or the son of man that thou makest account of him?

4 Man is like to vanity: his days pass away like a shadow.

5 Lord, bow thy heavens and come down: touch the mountains, and they shall smoke.

6 Send forth lightning, and thou shalt scatter them: shoot out thy arrows, and thou shalt trouble them.

7 Put forth thy hand from on high, take me out, and deliver me from many waters: from the hand of strange children:

8 Whose mouth hath spoken vanity: and their right hand is the right hand of iniquity.

9 To thee, O God, I will sing a new canticle: on the psaltery and an instrument of ten strings I will sing praises to thee.

10 Who givest salvation to kings:

kings : who haſt redeemed thy ſervant. David from the malicious ſword : 11 deliver me,

And reſcue me out of the hand of ſtrange children : whoſe mouth hath ſpoken vanity : and their right hand is the right hand of iniquity.

12 Whoſe ſons are as new plants in their youth :

Their daughters decked out, adorned round about after the ſimilitude of a temple :

13 Their ſtorehouſes full, flowing out of this into that.

Their ſheep fruitful in young, abounding in their goings forth : 14 their oxen fat.

There is no breach of wall, nor paſſage, nor crying out in their ſtreets.

15 They have called the people happy, that hath theſe things : but happy is that people whoſe God is the Lord.

PSALM CXLIV. *Heb. CXLV.*

Exaltabo te Deus.

*A pſalm of praiſe, to the infinite majeſty of God.*

Praiſe, for David himſelf.

**I** Will extol thee, O God, my king : and I will bleſs thy name for ever, yea for ever and ever.

2 Every day will I bleſs thee : and I will praiſe thy name for ever, yea for ever and ever.

3 Great is the Lord, and greatly to be praiſed : and of his greatneſs there is no end.

4 Generation and generation ſhall praiſe thy works : and they ſhall declare thy power.

5 They ſhall ſpeak of the magnificence of the glory of thy holineſs ; and ſhall tell thy wondrous works.

6 And they ſhall ſpeak of the might of thy terrible acts : and ſhall declare thy greatneſs.

7 They ſhall publiſh the memory of the abundance of thy ſweetneſs : and ſhall rejoice in thy juſtice.

8 The Lord is gracious and merciful : patient and plenteous in mercy.

9 The Lord is ſweet to all : and his tender mercies are over all his works.

10 Let all thy works, O Lord, praiſe thee : and let thy ſaints bleſs thee.

11 They ſhall ſpeak of the glory of thy kingdom : and ſhall tell of thy power.

12 To make thy might known to the ſons of men : and the glory of the magnificence of thy kingdom.

13 Thy kingdom is a kingdom of all ages : and thy dominion endureth throughout all generations.

The Lord is faithful in all his words : and holy in all his works.

14 The Lord liſteth up all that fall : and ſetteth up all that are caſt down.

15 The eyes of all hope in thee, O Lord : and thou givelt them meat in due ſeaſon.

16 Thou openest thy hand, and fillest with *thy* blessing every living creature.

17 The Lord is just in all his ways; and holy in all his works.

18 The Lord is nigh unto all them that call upon him; to all that call upon him in truth.

19 He will do the will of them that fear him: and he will hear their prayer, and save them.

20 The Lord keepeth all them that love him: but all the wicked he will destroy.

21 My mouth shall speak the praise of the Lord: and let all flesh bless his holy name for ever, yea for ever and ever.

PSALM CXLV. *Heb. CXLVI.*

*Lauda anima.*

*We are not to trust in men, but in God alone.*

1 Alleluia of Aggeus and Zacharias.

2 **P**R AISE the Lord, O my soul, in my life I will praise the Lord: I will sing to my God as long as I shall be.

Put not your trust in princes: 3 in the children of men, in whom there is no salvation.

4 His spirit shall go forth, and he shall return into his earth: in that day all their thoughts shall perish.

5 Blessed is he who hath the God of Jacob for his helper, whose hope is in the

Lord his God: 6 who made heaven and earth, the sea, and all things that are in them.

7 Who keepeth truth for ever; who executeth judgment for them that suffer wrong; who giveth food to the hungry.

The Lord looseth them that are fettered: 8 the Lord enlighteneth the blind.

The Lord lifteth up them that are cast down; the Lord loveth the just.

9 The Lord keepeth the strangers: he will support the fatherless and the widow; and the ways of sinners he will destroy.

10 The Lord shall reign for ever: thy God, O Sion, unto generation and generation.

PSALM CXLVI. *Heb. CXLVII.*

*Laudate Dominum. 2.*

*An exhortation to praise God for his benefits.*

*Alleluia.*

**P**R AISE ye the Lord, for it is good to sing to him a psalm: to our God be joyful and comely praise.

2 The Lord buildeth up Jerusalem: he will gather together the dispersed of Israel.

3 Who healeth the broken of heart, and bindeth up their bruises.

4 Who telleth the number of the stars: and calleth them all by their names.

5 Great is our Lord, and great is his power: and of his wisdom

wiſdom there is no number.

6 The Lord liſteth up the meek; and bringeth the wicked down even to the ground.

7 Sing ye to the Lord with praiſe: ſing to our God upon the harp.

8 Who covereth the heaven with clouds: and prepar- eth rain for the earth.

Who maketh graſs to grow on the mountains, and herbs for the ſervice of men.

9 Who giveth to beaſts their food: and to the young ravens that call upon him.

10 He ſhall not delight in the ſtrength of the horſe; nor take pleaſure in the legs of a man.

11 The Lord taketh plea- ſure in them that fear him; and in them that hope in his mercy.

PSALM CXLVII.

*Heb. a continuation of the fore- going pſalm.*

*Lauda Jeruſalem.*

*The church is called upon to praiſe God, for his peculiar graces and favours to his people.*

*Alleluia.*

12 **P**RAISE the Lord, O Jeruſalem: praiſe thy God O Sion.

13 Because he hath ſtrength- ned the bolts of thy gates; he hath bleſſed thy children with- in thee.

14 Who hath placed peace in thy borders; and filleth thee with the fat of corn.

15 Who ſendeth forth his ſpeech to the earth: his word runneth ſwiftly.

16 Who giveth ſnow (a) like wool: ſcattereth miſts like aſhes.

17 He ſendeth (b) his ice like morſels: who ſhall ſtand before his cold?

18 He ſhall ſend out his word, and ſhall melt them: his wind ſhall blow, and the waters ſhall run.

19 Who declareth his word to Jacob: his juſtices and his judgments to Iſrael.

20 He hath not done in like manner to every nation: and his judgments he hath not made maniſeſt to them. Alleluia.

P S L M CXLVIII.

*Laudate Dominum de cælis. All creatures are invited to praiſe their creator.*

Pſalm. CXLVII. (a) Ver. 16. *Like wool.* Because it is white, and light, and covereth the earth, as with a fleece, which keeps it warm, and makes it fruitful. On which account alſo, in the following words, *miſts* (or, as it is in the Hebrew, *hoar froſts*) are compared to *aſhes*, which give a fruit- fulneſs to the ground.

(b) Ver. 17. *His ice, literally his cryſtal:* Some under- ſtand it of *hail*, which is as it were *ice*, divided into bits or *mor- ſels*.

Alleluia.

**P**RAISE ye the Lord  
from the heavens: praise  
ye him in the high places.

2 Praise ye him all his Angels: praise ye him all his hosts.

3 Praise ye him O sun and moon: praise him all ye stars and light.

4 Praise him ye heavens of heavens: and let all the waters that are above the heavens, praise the name of the Lord.

For he spoke, and they were made; he commanded, and they were created.

6 He hath established them for ever, and for ages of ages: he hath made a decree, and it shall not pass away.

7 Praise the Lord from the earth, ye dragons, and all ye deeps.

8 Fire, hail, snow, ice, stormy winds, which fulfil his word.

9 Mountains and all hills, fruitful trees and all cedars.

10 Beasts and all cattle; serpents and feathered fowls.

11 Kings of the earth, and all people; princes and all judges of the earth.

12 Young men and maidens: let the old with the younger, praise the name of the Lord: 13 for his name alone is exalted.

14 The praise of him is above heaven and earth: and he hath exalted the horn of his people.

A hymn to all his saints: to the children of Israel, a people approaching to him. Alleluia.

## P S A L M CXLIX.

Cantate Domino. 3.

*The church is particularly bound to praise God.*

Alleluia.

**S**ING ye to the Lord a new canticle: let his praise be in the church of the saints.

2 Let Israel rejoice in him that made him: and let the children of Sion be joyful in their king.

3 Let them praise his name in choir: let them sing to him with the timbrel and the psaltery.

4 For the Lord is well pleased with his people: and he will exalt the meek unto salvation.

5 The saints shall rejoice in glory: they shall be joyful in their beds.

6 The high praises of God shall be in their mouth: and two edged swords in their hands:

7 To execute vengeance upon the nations, chastisements among the people:

8 To bind their kings with setters, and their nobles with manacles of iron.

9 To execute upon them the judgment that is written: this glory is to all his saints. Alleluia.

P S A L M

PSALM CL.

*Laudate Dominum in sanctis.*

*An exhortation to praise God with all sorts of instruments.*

Alleluia.

**P**RAISE ye the Lord in his holy places: praise ye him in the firmament of his power.

2 Praise ye him for his

mighty acts: praise ye him according to the multitude of his greatness.

3 Praise him with sound of trumpet: praise him with psaltery and harp.

4 Praise him with timbrel and choir: praise him with strings and organs.

5 Praise him on high sounding cymbals: praise him on cymbals of joy: Let every spirit praise the Lord. Alleluia.

The Book of (a) PROVERBS.

CHAP. I.

*The use and end of the proverbs. An exhortation to flee the company of the wicked: and to hearken to the voice of wisdom.*

**T**HE parables of Solomon, the son of David, king of Israel.

2 To know wisdom, and instruction:

3 To understand the words of prudence: and to receive the instruction of doctrine, justice, and judgment, and equity:

4 To give subtilty to little

ones, to the young man knowledge and understanding.

5 A wise man shall hear and shall be wiser: and he that understandeth, shall possess governments.

6 He shall understand a parable, and the interpretation, the words of the wise, and their mysterious sayings.

7 The fear of the Lord is the beginning of wisdom.

(a) *Proverbs.* This book is so called, because it consists of wise and weighty sentences; regulating the morals of men; and directing them to wisdom and virtue. And these sentences are also called *parables*, because great truths are often couched in them under certain figures and similitudes.

Fools

Fools despise wisdom and instruction.

8 My son, hear the instruction of thy father, and forsake not the law of thy mother:

9 That grace may be added to thy head, and a chain of gold to thy neck.

10 My son, if sinners shall entice thee, consent not to them.

11 If they shall say: Come with us, let us lie in wait for blood, let us hide snares for the innocent without cause:

12 Let us swallow him up alive like hell, and whole as one that goeth down into the pit.

13 We shall find all precious substance, we shall fill our houses with spoils.

14 Cast in thy lot with us, let us all have one purse.

15 My son, walk not thou with them, restrain thy foot from their paths.

16 For their feet run to evil, and make haste to shed blood.

17 But a net is spread in vain before the eyes of them that have wings.

18 And they themselves lie in wait for their own blood, and practise deceits against their own souls.

19 So the ways of every covetous man destroy the souls of the possessors.

20 Wisdom preacheth abroad, she uttereth her voice in the streets:

21 At the head of multitudes she crieth out, in the entrance of the gates of the city she uttereth her words, saying:

22 O children, how long will you love childishness, and fools covet those things, which are hurtful to themselves, and the unwise hate knowledge?

23 Turn ye at my reproof: behold I will utter my spirit to you, and will shew you my words.

24 Because I called, and you refused: I stretched out my hand, and there was none that regarded.

25 You have despised all my counsel, and have neglected my reprehensions.

26 I also will laugh in your destruction, and will mock, when that shall come to you, which you feared.

27 When sudden calamity shall fall on you, and destruction, as a tempest, shall be at hand: when tribulation and distress shall come upon you:

28 Then shall they call upon me, and I will not hear: they shall rise in the morning, and shall not find me:

29 Because they have hated instruction, and received not the fear of the Lord,

30 Nor consented to my counsel, but despised all my reproof.

31 Therefore they shall eat the fruit of their own way, and shall be filled with their own devices.

32 The

32 The turning away of little ones shall kill them, and the prosperity of fools shall destroy them.

33 But he that shall hear me, shall rest without terror, and shall enjoy abundance, without fear of evils.

### C H A P. II.

*The advantages of wisdom :  
and the evils from which  
it delivers.*

**M**Y son, if thou wilt receive my words, and wilt hide my commandments with thee,

2 That thy ear may hearken to wisdom : incline thy heart to know prudence.

3 For if thou shalt call for wisdom, and incline thy heart to prudence :

4 If thou shalt seek her as money, and shalt dig for her as for a treasure :

5 Then shalt thou understand the fear of the Lord, and shalt find the knowledge of God :

6 Because the Lord giveth wisdom : and out of his mouth cometh prudence and knowledge.

7 He will keep the salvation of the righteous, and protect them that walk in simplicity,

8 Keeping the paths of justice, and guarding the ways of saints.

9 Then shalt thou understand justice, and judgment,

and equity, and every good path.

10 If wisdom shall enter into thy heart, and knowledge please thy soul :

11 Counsel shall keep thee, and prudence shall preserve thee,

12 That thou mayst be delivered from the evil way, and from the man, that speaketh perverse things :

13 Who leave the right way, and walk by dark ways :

14 Who are glad when they have done evil, and rejoice in most wicked things :

15 Whose ways are perverse, and their steps infamous.

16 That thou mayst be delivered from the strange woman, and from the stranger, who softeneth her words,

17 And forsaketh the guide of her youth,

18 And hath forgotten the covenant of her God. For her house inclineth unto death, and her paths to hell.

19 None that go in unto her, shall return again, neither shall they take hold of the paths of life.

20 That thou mayst walk in a good way : and mayst keep the paths of the just.

21 For they that are upright, shall dwell in the earth, and the simple shall continue in it.

22 But the wicked shall be destroyed from the earth : and

and they that do unjustly shall be taken away from it.

### C H A P. III.

*An exhortation to the practice of vertue.*

**M**Y son, forget not my law, and let thy heart keep my commandments.

2 For they shall add to thee length of days, and years of life, and peace.

3 Let not mercy and truth leave thee, put them about thy neck, and write them in the tables of thy heart:

4 And thou shalt find grace, and good understanding before God and men.

5 Have confidence in the Lord with all thy heart, and lean not upon thy own prudence.

6 In all thy ways think on him, and he will direct thy steps.

7 Be not wise in thy own conceit: fear God, and depart from evil:

8 For it shall be health to thy navel, and moistening to thy bones.

9 Honour the Lord with thy substance, and give him of the first of all thy fruits:

10 And thy barns shall be filled with abundance, and thy presses shall run over with wine.

11 My son, reject not the correction of the Lord: and do not faint when thou art chastised by him:

12 For whom the Lord loveth, he chastiseth: and as a father in the son he pleaseth himself.

13 Happy is the man that findeth wisdom, and is rich in prudence:

14 The purchasing thereof is better than the merchandise of silver, and her fruit than the chiefest and purest gold:

15 She is more precious than all riches: and all the things that are desired, are not to be compared with her.

16 Length of days is in her right hand, and in her left hand riches and glory.

17 Her ways are beautiful ways, and all her paths are peaceable.

18 She is a tree of life to them that lay hold on her: and he that shall retain her is blessed.

19 The Lord by wisdom hath founded the earth, hath established the heavens by prudence.

20 By his wisdom the depths have broken out, and the clouds grow thick with dew.

21 My son, let not these things depart from thy eyes: keep the law and counsel:

22 And there shall be life to thy soul, and grace to thy mouth.

23 Then shalt thou walk confidently in thy way, and thy foot shall not stumble:

24 If thou sleep, thou shalt not

not fear: thou shalt rest, and thy sleep shall be sweet.

25 Be not afraid of sudden fear, nor of the power of the wicked falling upon thee.

26 For the Lord will be at thy side, and will keep thy foot that thou be not taken.

27 Do not withhold him from doing good, who is able: if thou art able, do good thyself also.

28 Say not to thy friend: Go, and come again; and to-morrow I will give to thee: when thou canst give at present.

29 Praefuse not evil against thy friend, when he hath confidence in thee.

30 Strive not against a man without cause, when he hath done thee no evil.

31 Envy not the unjust man, and do not follow his ways:

32 For every mocker is an abomination to the Lord, and his communication is with the simple.

33 Want is from the Lord in the house of the wicked: but the habitations of the just shall be blessed.

34 He shall scorn the scorner, and to the meek he will give grace.

35 The wise shall possess glory: the promotion of fools is disgrace.

CHAP. IV.

*A further exhortation to seek after wisdom.*

**H**EAR, ye children, the instruction of a father, and attend that you may know prudence.

2 I will give you a good gift, forsake not my law.

3 For I also was my father's son, tender and as an only son in the sight of my mother;

4 And he taught me, and said: Let thy heart receive my words, keep my commandments, and thou shalt live.

5 Get wisdom, get prudence: forget not, neither decline from the words of my mouth.

6 Forsake her not, and she shall keep thee: love her, and she shall preserve thee.

7 The beginning of wisdom, get wisdom, and with all thy possession purchase prudence:

8 Take hold on her, and she shall exalt thee: thou shalt be glorified by her, when thou shalt embrace her.

9 She shall give to thy head increase of graces, and protect thee with a noble crown.

10 Hear, O my son, and receive my words, that years of life may be multiplied to thee.

11 I will shew thee the way of wisdom, I will lead thee by the paths of equity:

12 Which when thou shalt have entered, thy steps shall not be straitened, and when thou

thou runnest thou shalt not meet a stumbling block.

13 Take hold on instruction, leave it not : keep it, because it is thy life.

14 Be not delighted in the paths of the wicked, neither let the way of evil men please thee.

15 Flee from it, pass not by it : go aside, and forsake it.

16 For they sleep not except they have done evil : and their sleep is taken away unless they have made some to fall.

17 They eat the bread of wickedness, and drink the wine of iniquity.

18 But the path of the just, as a shining light, goeth forwards and increaseth even to perfect day.

19 The way of the wicked is darksome : they know not where they fall.

20 My son, hearken to my words, and incline thy ear to my sayings.

21 Let them not depart from thy eyes, keep them in the midst of thy heart :

22 For they are life to those that find them, and health to all flesh.

23 With all watchfulness keep thy heart, because life issueth out from it.

24 Remove from thee a froward mouth, and let detracting lips be far from thee.

25 Let thy eyes look straight

on, and let thy eye-lids go before thy steps.

26 Make straight the path for thy feet, and all thy ways shall be established.

27 Decline not to the right hand, nor to the left : turn away thy foot from evil. For the Lord knoweth the ways that are on the right hand : but those are perverse which are on the left hand. But he will make thy courses straight, he will bring forward thy ways in peace.

### C H A P. V.

*An exhortation to fly unlawful lust, and the occasions of it.*

**M**Y son attend to my wisdom, and incline thy ear to my prudence.

2 That thou mayst keep thoughts, and thy lips may preserve instruction Mind not the deceit of a woman.

3 For the lips of a harlot are like a honey-comb dropping, and her throat is smoother than oil.

4 But her end is bitter as wormwood, and sharp as a two-edged sword.

5 Her feet go down into death, and her steps go in as far as hell.

6 They walk not by the path of life, her steps are wandering, and unaccountable.

7 Now therefore my son hear me, and depart not from the

the words of my mouth.

8 Remove thy way far from her, and come not nigh the doors of her house.

9 Give not thy honour to strangers, and thy years to the cruel.

10 Lest strangers be filled with thy strength, and thy labours be in another man's house,

11 And thou mourn at the last, when thou shalt have spent thy flesh and thy body, and say :

12 Why have I hated instruction, and my heart consented not to reproof,

13 And have not heard the voice of them that taught me, and have not inclined my ear to my masters?

14 I have almost been in all evil, in the midst of the church and of the congregation.

15 Drink water out of thy own cistern, and the streams of thy own well:

16 Let thy fountains be conveyed abroad, and in the streets divide thy waters.

17 Keep them to thyself alone, neither let strangers be partakers with thee.

18 Let thy vein be blessed, and rejoice with the wife of thy youth :

19 Let her be thy dearest hind, and most agreeable fawn: let her breasts inebriate thee at all times, be thou delighted continually with her love.

20 Why art thou seduced, my son, by a strange woman, and art cherished in the bosom of another?

21 The Lord beholdeth the ways of man, and considereth all his steps.

22 His own iniquities catch the wicked, and he is fast bound with the ropes of his own sins.

23 He shall die, because he hath not received instruction, and in the multitude of his folly he shall be deceived.

## CH A P. VI.

*Documents on several heads.*

**M**Y son, if thou be surety for thy friend, thou hast engaged fast thy hand to a stranger,

2 Thou art ensnared with the words of thy mouth, and caught with thy own words.

3 Do therefore, my son, what I say, and deliver thyself : because thou art fallen into the hand of thy neighbour. Run about, make haste, stir up thy friend :

4 Give not sleep to thy eyes, neither let thy eye-lids slumber.

5 Deliver thyself as a doe from the hand, and as a bird from the hand of the fowler.

6 Go to the ant, O slug-gard, and consider her ways, and learn wisdom :

7 Which, although she hath no guide, nor master, nor captain,

S

8 Provideth

8 Provideth her meat for herself in the summer, and gathereth her food in the harvest.

9 How long wilt thou sleep, O sluggard? when wilt thou rise out of thy sleep?

10 Thou wilt sleep a little, thou wilt slumber a little, thou wilt fold thy hands a little to sleep:

11 And want shall come upon thee, as a traveller, and poverty as a man armed. But if thou be diligent, thy harvest shall come as a fountain, and want shall flee far from thee.

12 A man that is an apostate, an unprofitable man walketh with a perverse mouth,

13 He winketh with the eyes, presseth with the foot, speaketh with the finger,

14 With a wicked heart he deviseth evil, and at all times he soweth discord.

15 To such a one his destruction shall presently come, and he shall suddenly be destroyed, and shall no longer have any remedy.

16 Six things there are, which the Lord hateth, and the seventh his soul detesteth:

17 Haughty eyes, a lying tongue, and hands that shed innocent blood,

18 A heart that deviseth wicked plots, feet that are swift to run into mischief,

19 A deceitful witness that uttereth lies, and him that soweth discord among brethren.

20 My son, keep the commandments of thy father, and forsake not the law of thy mother.

21 Bind them in thy heart continually, and put them about thy neck.

22 When thou walkest, let them go with thee: when thou sleepest, let them keep thee, and when thou awakest talk with them.

23 Because the commandment is a lamp, and the law a light, and reproofs of instruction are the way of life:

24 That they may keep thee from the evil woman, and from the flattering tongue of the stranger.

25 Let not thy heart covet her beauty, be not caught with her winks:

26 For the price of a harlot is scarce one loaf: but the woman catcheth the precious soul of a man.

27 Can a man hide fire in his bosom, and his garments not burn?

28 Or can he walk upon hot coals, and his feet not be burnt?

29 So he that goeth in to his neighbour's wife, shall not be clean when he shall touch her.

30 (a) The

30 (a) The fault is not so great when a man hath stolen : for he stealeth to fill his hungry soul :

31 And if he be taken he shall restore sevenfold, and shall give up all the substance of his house.

32 But he that is an adulterer, for the folly of his heart shall destroy his own soul :

33 He gathereth to himself shame and dishonour, and his reproach shall not be blotted out.

34 Because the jealousy and rage of the husband will not spare in the day of revenge,

35 Nor will he yield to any man's prayers, nor will he accept for satisfaction ever so many gifts.

C H A P. VII.

*The love of wisdom is the best preservative from being led astray by temptation.*

**M**Y son, keep my words, and lay up my precepts with thee. Son,

2 Keep my commandments, and thou shalt live : and my law as the apple of thy eye :

3 Bind it upon thy fingers, write it upon the tables of thy heart.

4 Say to wisdom : Thou art my sister : and call prudence thy friend,

5 That she may keep thee from the woman that is not thine, and from the stranger who sweetneth her words.

6 For I looked out of the window of my house through the lattice,

7 And I see little ones, I behold a foolish young man,

8 Who passeth through the street by the corner, and goeth nigh the way of her house,

9 In the dark, when it grows late, in the darkness and obscurity of the night,

10 And behold a woman meeteth him in harlot's attire, prepared to deceive souls : talkative and wandering,

11 Not bearing to be quiet, not able to abide still at home,

12 Now abroad, now in the streets, now lying in wait near the corners.

13 And catching the young man, she kisseth him, and with an impudent face flattereth, saying :

Chap. VI. (a) Ver. 30. *The fault is not so great, &c.* The sin of theft is not so great, as to be compared with adultery : especially when a person pressed with hunger (which is the case here spoken of) steals to satisfy nature. Moreover the damage done by theft may much more easily be repaired, than the wrong done by adultery. But this does not hinder but that theft also is a mortal sin, forbidden by one of the ten commandments.

14 I vowed victims for prosperity, this day I have paid my vows.

15 Therefore I am come out to meet thee, desirous to see thee, and I have found thee.

16 I have woven my bed with cords, I have covered it with painted tapestry, brought from Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come let us be inebriated with the breasts, and let us enjoy the desired embraces, till the day appear.

19 For my husband is not at home, he is gone a very long journey.

20 He took with him a bag of money: he will return home the day of the full moon.

21 She intangled him with many words, and drew him away with the flattery of her lips.

22 Immediately he followeth her as an ox led to be a victim, and as a lamb playing the wanton, and not knowing that he is drawn like a fool to bonds,

23 Till the arrow pierce his liver: as if a bird should make haste to the snare, and knoweth not that his life is in danger.

24 Now therefore, my son, hear me, and attend to the words of my mouth.

25 Let not thy mind be drawn away in her ways: neither be thou deceived with her paths.

26 For she hath cast down many wounded, and the strongest have been slain by her.

27 Her house is the way to hell, reaching even to the inner chambers of death.

### C H A P. VIII.

*The preaching of wisdom. Her excellence.*

**D**O TH not wisdom cry aloud, and prudence put forth her voice?

2 Standing in the top of the highest places by the way, in the midst of the paths,

3 Beside the gates of the city, in the very doors she speaketh, saying:

4 O ye men, to you I call, and my voice is to the sons of men.

5 O little ones, understand subtilty, and ye unwise, take notice.

6 Hear, for I will speak of great things: and my lips shall be opened to preach right things.

7 My mouth shall meditate truth, and my lips shall hate wickedness.

8 All my words are just, there is nothing wicked, nor perverse in them.

9 They are right to them that understand, and just to them that find knowledge.

10 Receive my instruction, and

and not money : choose knowledge rather than gold.

11 For wisdom is better than all the most precious things : and whatsoever may be desired cannot be compared to it.

12 I wisdom dwell in counsel, and am present in learned thoughts.

13 The fear of the Lord hateth evil : I hate arrogance, and pride, and every wicked way, and a mouth with a double tongue.

14 Counsel and equity is mine, prudence is mine, strength is mine.

15 By me kings reign, and lawgivers decree just things.

16 By me princes rule, and the mighty decree justice.

17 I love them that love me : and they that in the morning early watch for me, shall find me.

18 With me are riches, and glory, glorious riches and justice.

19 For my fruit is better than gold, and the precious stone, and my blossoms than choice silver.

20 I walk in the way of justice, in the midst of the paths of judgment,

21 That I may enrich them that love me, and may fill their treasures.

22 The Lord possessed me in the beginning of his ways, before he made any thing from the beginning.

23 I was set up from eter-

nity, and of old before the earth was made.

24 The depths were not as yet, and I was already conceived, neither had the fountains of waters as yet sprung out :

25 The mountains with their huge bulk had not as yet been established : before the hills I was brought forth :

26 He had not yet made the earth, nor the rivers, nor the poles of the world.

27 When he prepared the heavens, I was there : when with a certain law, and compass he enclosed the depths :

28 When he established the sky above, and poised the fountains of waters :

29 When he compassed the sea with its bounds, and set a law to the waters that they should not pass their limits : when he balanced the foundations of the earth.

30 I was with him forming all things : and was delighted every day, playing before him at all times,

31 Playing in the world : and my delight is to be with the children of men.

32 Now therefore, ye children, hear me : blessed are they that keep my ways.

33 Hear instruction and be wise, and refuse it not.

34 Blessed is the man that heareth me, and that watcheth daily at my gates, and waiteth at the posts of my doors.

35 He that shall find me, shall find life, and shall have salvation from the Lord:

36 But he that shall sin against me, shall hurt his own soul. All that hate me love death.

### C H A P. IX.

*Wisdom invites all to her feast.*

*Folly calls another way.*

**W**ISDOM hath built herself a house, she hath hewed her out seven pillars.

2 She hath slain her victims, mingled her wine, and set forth her table.

3 She hath sent her maids to invite to the tower, and to the walls of the city:

4 Whosoever is a little one, let him come to me. And to the unwise she said:

5 Come, eat my bread, and drink the wine which I have mingled for you.

6 Forsake childishness, and live, and walk by the ways of prudence.

7 He that teacheth a scorner doth an injury to himself; and he that rebuketh a wicked man, getteth himself a blot.

8 Rebuke not a scorner lest he hate thee. Rebuke a wise man, and he will love thee.

9 Give an occasion to a wise man, and wisdom shall be added to him. Teach a just man, and he shall make haste to receive it.

10 The fear of the Lord is the beginning of wisdom:

and the knowledge of the holy is prudence.

11 For by me shall thy days be multiplied, and years of life shall be added to thee.

12 If thou be wise, thou shalt be so to thyself: and if a scorner, thou alone shalt bear the evil.

13 A foolish woman and clamorous, and full of allurements, and knowing nothing at all,

14 Sat at the door of her house, upon a seat, in a high place of the city,

15 To call them that pass by the way, and go on their journey:

16 He that is a little one, let him turn to me. And to the fool she said:

17 Stolen waters are sweeter, and hidden bread is more pleasant.

18 And he did not know that giants are there, and that her guests are in the depths of hell.

### *The parables of Solomon.*

### C H A P. X.

*In the twenty following chapters are contained many wise sayings, and axioms, relating to wisdom and folly, virtue and vice.*

**A** Wise son maketh the father glad: but a foolish son is the sorrow of his mother.

2 Treasures of wickedness shall

shall profit nothing : but justice shall deliver from death.

3 The Lord will not afflict the soul of the just with famine, and he will disappoint the deceitful practices of the wicked.

4 The slothful hand hath wrought poverty : but the hand of the industrious getteth riches.

5 He that trusteth to lyes feedeth the winds : and the same runneth after birds, that fly away.

6 He that gathereth in the harvest, is a wise son : but he that sporteth in the summer, is the son of confusion.

7 The blessing of the Lord is upon the head of the just : but iniquity covereth the mouth of the wicked.

8 The memory of the just is with praises : and the name of the wicked shall rot.

9 The wise of heart receiveth precepts : a fool is beaten with lips.

10 He that walketh sincerely, walketh confidently : but he that perverteth his ways, shall be manifest.

11 He that winketh with the eye shall cause sorrow : and the foolish in lips shall be beaten.

12 The mouth of the just is a vein of life : and the mouth of the wicked covereth iniquity.

13 Hatred stirreth up

strifes : and charity covereth all sins.

14 In the lips of the wise is wisdom found : and a rod on the back of him that wanteth sense.

15 Wise men lay up knowledge : but the mouth of the fool is next to confusion.

16 The substance of a rich man, is the city of his strength : the fear of the poor is their poverty.

17 The work of the just is unto life : but the fruit of the wicked unto sin.

18 The way of life to him that observeth correction : but he that forsaketh reproofs goeth astray.

19 Lying lips hide hatred : he that uttereth reproach is foolish.

20 In the multitude of words there shall not want sin : but he that refraineth his lips is most wise.

21 The tongue of the just is as choice silver : but the heart of the wicked is nothing worth.

22 The lips of the just teach many : but they that are ignorant, shall die in the want of understanding.

23 The blessing of the Lord maketh men rich : neither shall affliction be joined to them.

24 A fool worketh mischief as it were for sport : but wisdom is prudence to a man.

25 That which the wicked feareth,

feareth, shall come upon him : to the just their desire shall be given.

25 As a tempest that passeth, so the wicked shall be no more : but the just is as an everlasting foundation.

26 As vinegar to the teeth, and smoke to the eyes, so is the sluggard to them that sent him.

27 The fear of the Lord shall prolong days : and the years of the wicked shall be shortened.

28 The expectation of the just is joy : but the hope of the wicked shall perish.

29 The strength of the upright is the way of the Lord : and fear to them that work evil.

30 The just shall never be moved : but the wicked shall not dwell on the earth.

31 The mouth of the just shall bring forth wisdom : the tongue of the perverse shall perish.

32 The lips of the just consider what is acceptable : and the mouth of the wicked uttereth perverse things.

#### C H A P. XI.

**A** Deceitful balance is an abomination before the Lord : and a just weight is his will.

2 Where pride is, there also shall be reproach : but where humility is, there also is wisdom.

3 The simplicity of the just

shall guide them : and the deceitfulness of the wicked shall destroy them.

4 Riches shall not profit in the day of revenge : but justice shall deliver from death.

5 The justice of the upright shall make his way prosperous : and the wicked man shall fall by his own wickedness.

6 The justice of the righteous shall deliver them : and the unjust shall be caught in their own snares.

7 When the wicked man is dead, there shall be no hope any more : and the expectation of the careful shall perish.

8 The just is delivered out of distress : and the wicked shall be given up for him.

9 The dissembler with his mouth deceiveth his friend : but the just shall be delivered by knowledge.

10 When it goeth well with the just the city shall rejoice : and when the wicked perish there shall be praise.

11 By the blessing of the just the city shall be exalted : and by the mouth of the wicked it shall be overthrown.

12 He that despiseth his friend, is mean of heart : but the wise man will hold his peace.

13 He that walketh deceitfully, revealeth secrets : but he that is faithful, concealeth the thing committed to him by his friend.

14 Where

14 Where there is no governor, the people shall fall : but there is safety where there is much counsel.

15 He shall be afflicted with evil, that is surety for a stranger : but he that is aware of the snares, shall be secure.

16 A gracious woman shall find glory : and the strong shall have riches.

17 A merciful man doth good to his own soul : but he that is cruel casteth off even his own kindred.

18 The wicked maketh an unsteady work : but to him that soweth justice, there is a faithful reward.

19 Clemency prepareth life : and the pursuing of evil things death.

20 A perverse heart is abominable to the Lord : and his will is in them that walk sincerely.

21 Hand in hand the evil man shall not be innocent : but the seed of the just shall be saved.

22 A golden ring in a swine's snout, a woman fair and foolish.

23 The desire of the just is all good : the expectation of the wicked is indignation.

24 Some distribute their own goods, and grow richer : others take away what is not their own, and are always in want.

25 The soul which bles-

seth, shall be made fat : and he that inebriateth, shall be inebriated also himself.

26 He that hideth up corn, shall be cursed among the people : but a blessing upon the head of them that sell.

27 Well doth he rise early who seeketh good things : but he that seeketh after evil things shall be oppressed by them.

28 He that trusteth in his riches shall fall : but the just shall spring up as a green leaf.

29 He that troubleth his own house, shall inherit the winds : and the fool shall serve the wife.

30 The fruit of the just man is a tree of life : and he that gaineth souls, is wise.

31 If the just man receive in the earth, how much more the wicked and the sinner?

## C H A P. XII.

**H**E that loveth correction, loveth knowledge : but he that hateth reproof is foolish.

2 He that is good, shall draw grace from the Lord : but he that trusteth in his own devices, doth wickedly.

3 Man shall not be strengthened by wickedness : and the root of the just shall not be moved.

4 A diligent woman is a crown to her husband : and she that doth things worthy of confusion, is as rottenness in his bones.

5 The thoughts of the just are judgments: and the counsels of the wicked are deceitful.

6 The words of the wicked lie in wait for blood: the mouth of the just shall deliver them.

7 Turn the wicked, and they shall not be: but the house of the just shall stand firm.

8 A man shall be known by his learning: but he that is vain and foolish, shall be exposed to contempt.

9 Better is the poor man that provideth for himself, than he that is glorious and wanteth bread.

10 The just regardeth the lives of his beasts: but the bowels of the wicked are cruel.

11 He that tilleth his land, shall be satisfied with bread: but he that pursueth idleness is a very fool.

He that is delighted in passing his time over wine, leaveth a reproach in his strong-holds.

12 The desire of the wicked is the fortification of evil men: but the root of the just shall prosper.

13 For the sins of the lips ruin draweth nigh to the evil man: but the just shall escape out of distress.

14 By the fruit of his own mouth shall a man be filled with good things, and according to the works of his hands it shall be repaid him.

15 The way of a fool is

right in his own eyes: but he that is wise hearkeneth unto counsels.

16 A fool immediately sheweth his anger: but he that dissembleth injuries, is wise.

17 He that speaketh that which he knoweth, sheweth forth justice: but he that lieth, is a deceitful witness.

18 There is that promiseth, and is pricked as it were with the sword of conscience: but the tongue of the wise is health.

19 The lip of truth shall be stedfast for ever: but he that is a hasty witness, frameth a lying tongue.

20 Deceit is in the heart of them that think evil things: but joy followeth them that take counsels of peace.

21 Whatsoever shall befall the just man, it shall not make him sad: but the wicked shall be filled with mischief.

22 Lying lips are an abomination to the Lord; but they that deal faithfully please him.

23 A cautious man concealeth knowledge: and the heart of fools publisheth folly.

24 The hand of the valiant shall bear rule: but that which is slothful, shall be under tribute.

25 Grief in the heart of a man shall bring him low, but with a good word he shall be made glad.

26 He that neglecteth a loss

loss for the sake of a friend, is just: but the way of the wicked shall deceive them.

27 The deceitful man shall not find gain: but the substance of a just man shall be precious gold.

28 In the path of justice is life: but the by way leadeth to death.

C H A P. XIII.

**A** Wise son beareth the doctrine of his father: but he that is a scorner, heareth not when he is reproveth.

2 Of the fruit of his own mouth shall a man be filled with good things: but the soul of transgressors is wicked.

3 He that keepeth his mouth, keepeth his soul: but he that hath no guard on his speech shall meet with evils.

4 The sluggard willeth and willeth not: but the soul of them that work, shall be made fat.

5 The just shall hate a lying word: but the wicked confoundeth, and shall be confounded.

6 Justice keepeth the way of the innocent: but wickedness overthroweth the sinner.

7 One is as it were rich, when he hath nothing: and another is as it were poor, when he hath great riches.

8 The ransom of a man's life are his riches: but he

that is poor, beareth not reprehension.

9 The light of the just giveth joy: but the lamp of the wicked shall be put out.

10 Among the proud there are always contentions: but they that do all things with counsel, are ruled by wisdom.

11 Substance got in haste shall be diminished: but that which by little and little is gathered with the hand, shall encrease.

12 Hope that is deferred afflicteth the soul: desire when it cometh, is a tree of life.

13 Whosoever speaketh ill of any thing, bindeth himself for the time to come: but he that feareth the commandment, shall dwell in peace.

Deceitful souls go astray in sins: the just are merciful, and shew mercy.

14 The law of the wise is a fountain of life, that he may decline from the ruin of death.

15 Good instruction shall give grace: in the way of scorners is a deep pit.

16 The prudent man doth all things with counsel: but he that is a fool, layeth open his folly.

17 The messenger of the wicked shall fall into mischief: but a faithful ambassador is health.

18 Poverty and shame to him that refuseth instruction: but he that yieldeth to reproof, shall be glorified.

19 The

19 The desire that is accomplished, delighteth the soul: fools hate them that flee from evil things.

20 He that walketh with the wise, shall be wise: a friend of fools shall become like to them.

21 Evil pursueth sinners: and to the just good shall be repaid.

22 The good man leaveth heirs, sons, and grandsons: and the substance of the sinner is kept for the just.

23 Much food is in the tillage of fathers: but for others it is gathered without judgment.

24 He that spareth the rod hateth his son: but he that loveth him correcteth him betimes.

25 The just eateth and filleth his soul: but the belly of the wicked is never to be filled.

#### C H A P . XIV

**A** Wise woman buildeth her house: but the foolish will pull down with her hands that also which is built.

2 He that walketh in the right way, and feareth God, is despised by him that goeth by an infamous way.

3 In the mouth of a fool is the rod of pride: but the lips of the wise preserve them.

4 Where there are no oxen, the crib is empty: but where there is much corn, there the strength of the ox is manifest.

5 A faithful witness will not lie: but a deceitful witness uttereth a lie.

6 A scorner seeketh wisdom, and findeth it not: the learning of the wise is easy.

7 Go against a foolish man, and he knoweth not the lips of prudence.

8 The wisdom of a discreet man is to understand his way: and the imprudence of fools erreth.

9 A fool will laugh at sin, but among the just grace shall abide.

10 The heart that knoweth the bitterness of his own soul, in his joy the stranger shall not intermeddle.

11 The house of the wicked shall be destroyed: but the tabernacles of the just shall flourish.

12 There is a way, which seemeth just to a man: but the ends thereof lead to death.

13 Laughter shall be mingled with sorrow, and mourning taketh hold of the end of joy.

14 A fool shall be filled with his own ways, and the good man shall be above him.

15 The innocent believeth every word: the discreet man considereth his steps.

No good shall come to the deceitful son: but the wise servant shall prosper in his dealings, and his way shall be made straight.

16 A wise man feareth and

and declineth from evil: the fool leapeth over and is confident.

17 The impatient man shall work folly: and the crafty man is hateful.

18 The childish shall possess folly, and the prudent shall look for knowledge.

19 The evil shall fall down before the good: and the wicked before the gates of the just.

20 The poor man shall be hateful even to his own neighbour: but the friends of the rich are many.

21 He that despiseth his neighbour, sinneth: but he that sheweth mercy to the poor, shall be blessed.

He that believeth in the Lord, loveth mercy.

22 They err that work evil: but mercy and truth prepare good things.

23 In much work there shall be abundance: but where there are many words, there is oftentimes want.

24 The crown of the wise, is their riches: the folly of fools, imprudence.

25 A faithful witness delivereth souls: and the double dealer uttereth lyes.

26 In the fear of the Lord is confidence of strength, and there shall be hope for his children.

27 The fear of the Lord is a fountain of life, to decline from the ruin of death.

28 In the multitude of people is the dignity of the

king: and in the small number of people the dishonour of the prince.

29 He that is patient, is governed with much wisdom: but he that is impatient, exalteth his folly.

30 Soundness of heart is the life of the flesh: but envy is the rottenness of the bones.

31 He that oppresseth the poor, upbraideth his maker: but he that hath pity on the poor, honoureth him.

32 The wicked man shall be driven out in his wickedness: but the just hath hope in his death.

33 In the heart of the prudent resteth wisdom, and it shall instruct all the ignorant.

34 Justice exalteth a nation: but sin maketh nations miserable.

35 A wise servant is acceptable to the king: he that is good for nothing shall feel his anger.

CHAP. XV.

A Mild answer breaketh wrath: but a harsh word stirreth up fury.

2 The tongue of the wise adorneth knowledge: but the mouth of fools bubbeth out folly.

3 The eyes of the Lord in every place behold the good and the evil.

4 A peaceable tongue is a tree of life: but that which is immoderate, shall crush the spirit.

5 A fool laugheth at the instruction of his father : but he that regardeth reproofs shall become more prudent.

In abundant justice there is the greatest strength : but the devices of the wicked shall be rooted out.

6 The house of the just is very much strength : and in the fruits of the wicked is trouble.

7 The lips of the wise shall disperse knowledge : the heart of fools shall be unlike.

8 The victims of the wicked are abominable to the Lord : the vows of the just are acceptable.

9 The way of the wicked is an abomination to the Lord : he that followeth justice is beloved by him.

10 Instruction is grievous to him that forsaketh the way of life : he that hateth reproof shall die.

11 Hell and destruction are before the Lord : how much more the hearts of the children of men?

12 A corrupt man loveth not one that reproveth him : nor will he go to the wise.

13 A glad heart maketh a cheerful countenance : but by grief of mind the spirit is cast down.

14 The heart of the wise seeketh instruction : and the mouth of fools feedeth on foolishness.

15 All the days of the poo

are evil : a secure mind is like a continual feast.

16 Better is a little with the fear of the Lord, than great treasures without content.

17 It is better to be invited to herbs with love : than to a fatted calf with hatred.

18 A passionate man stirreth up strifes : he that is patient appeaseth those that are stirred up.

19 The way of the slothful is as a hedge of thorns : the way of the just is without offence.

20 A wise son maketh a father joyful : but the foolish man despiseth his mother.

21 Folly is joy to the fool : and the wise man maketh straight his steps.

22 Designs are brought to nothing where there is no counsel : but where there are many counsellors, they are established.

23 A man rejoiceth in the sentence of his mouth : and a word in due time is best.

24 The path of life is above for the wise, that he may decline from the lowest hell.

25 The Lord will destroy the house of the proud : and will strengthen the borders of the widow.

26 Evil thoughts are an abomination to the Lord : and pure words are most beautiful and shall be confirmed by him.

27 He that is greedy of gain troubleth his own house : but he

he that hateth bribes shall live.

By mercy and faith sins are purged away : and by the fear of the Lord every one declineth from evil.

28 The mind of the just studieth obedience : the mouth of the wicked overfloweth with evils.

29 The Lord is far from the wicked : and he will hear the prayers of the just.

30 The light of the eyes rejoiceth the soul : a good name maketh the bones fat.

31 The ear that heareth the reproofs of life, shall abide in the midst of the wise.

32 He that rejecteth instruction, despiseth his own soul : but he that yieldeth to reproof possesseth understanding.

33 The fear of the Lord, is the lesson of wisdom : and humility goeth before glory.

#### C H A P. XVI.

(a) **I**T is the part of man to prepare the soul : and of the Lord to govern the tongue.

2 All the ways of a man

are open to his eyes : the Lord is the weigher of spirits.

3 Lay open thy works to the Lord : and thy thoughts shall be directed.

4 The Lord hath made all things for himself : the wicked also for the evil day.

5 Every proud man is an abomination to the Lord : though hand should be joined to hand, he is not innocent.

The beginning of a good way, is to do justice : and this is more acceptable with God, than to offer sacrifices.

6 By mercy and truth iniquity is redeemed : and by the fear of the Lord men depart from evil.

7 When the ways of man shall please the Lord, he will convert even his enemies to peace.

8 Better is a little with justice, than great revenues with iniquity.

9 The heart of man disposeth his way : but the Lord must direct his steps.

10 Divination is in the lips of the king, his mouth shall not err in judgment.

Chap. XVI. (a) Ver. 1. *It is the part of man, &c.* That is, a man must prepare in his heart and soul what he is to say : but after all it must be the Lord that must govern his tongue, to speak to the purpose. Not that we can think any thing of good without God's grace : but that after we have (with God's grace) thought and prepared within our souls, what we would speak ; if God does not govern our tongue, we shall not succeed in what we speak.

11 Weight and balance are judgments of the Lord: and his work all the weights of the bag.

12 They that act wickedly are abominable to the king: for the throne is established by justice.

13 Just lips are the delight of kings: he that speaketh right things shall be loved.

14 The wrath of a king is as messengers of death: and the wise man will pacify it.

15 In the chearfulness of the king's countenance is life: and his clemency is like the latter rain.

16 Get wisdom, because it is better than gold: and purchase prudence, for it is more precious than silver.

17 The path of the just departeth from evils: he that keepeth his soul keepeth his way.

18 Pride goeth before destruction: and the spirit is lifted up before a fall.

19 It is better to be humbled with the meek, than to divide spoils with the proud.

20 The learned in word shall find good things: and he that trusteth in the Lord is blessed.

21 The wise in heart, shall be called prudent: and he that is sweet in words shall attain to greater things.

22 Knowledge is a fountain of life to him that possesseth it:

the instruction of fools is foolishness.

23 The heart of the wise shall instruct his mouth: and shall add grace to his lips.

24 Well ordered words are as a honey-comb: sweet to the soul, and health to the bones.

25 There is a way that seemeth to a man right: and the ends thereof lead to death.

26 The soul of him that laboureth, laboureth for himself, because his mouth hath obliged him to it.

27 The wicked man diggeth evil, and in his lips is a burning fire.

28 A perverse man stirreth up quarrels: and one full of words separateth princes.

29 An unjust man allureth his friend: and leadeth him into a way that is not good.

30 He that with fixed eyes deviseth wicked things, biting his lips bringeth evil to pass.

31 Old age is a crown of dignity, when it is found in the ways of justice.

32 The patient man is better than the valiant: and he that ruleth his spirit, than he that taketh cities.

33 Lots are cast into the lap, but they are disposed of by the Lord.

# C H A P. XVII.

**B**BETTER is a dry morsel with joy, than a house full of victims with strife.

1 A wife

2 A wise servant shall have rule over foolish sons, and shall divide the inheritance among the brethren.

3 As silver is tried by fire, and gold in the furnace: so the Lord trieth the hearts.

4 The evil man obeyeth an unjust tongue: and the deceitful hearkeneth to lying lips.

5 He that despiseth the poor, reproacheth his maker: and he that rejoiceth at another man's ruin, shall not be unpunished.

6 Childrens children are the crown of old men: and the glory of children are their fathers.

7 Eloquent words do not become a fool, nor lying lips a prince.

8 The expectation of him that expecteth, is a most acceptable jewel: whithersoever he turneth himself, he understandeth wisely.

9 He that concealeth a transgression, seeketh friendships: he that repeateth it again, separateth friends.

10 A reproof availeth more with a wise man, than a hundred stripes with a fool.

11 An evil man always seeketh quarrels: but a cruel angel shall be sent against him.

12 It is better to meet a bear robbed of her whelps, than a fool trusting in his own folly.

13 He that rendereth evil for good, evil shall not depart from his house.

14 The beginning of quarrels is *as when one* letteth out water: before he suffereth reproach he forsaketh judgment.

15 He that justifieth the wicked, and he that condemneth the just, both are abominable before God.

16 What doth it avail a fool to have riches, seeing he cannot buy wisdom?

He that maketh his house high, seeketh a downfall: and he that refuseth to learn, shall fall into evils.

17 He that is a friend loveth at all times: and a brother is proved in distress.

18 A foolish man will clap hands, when he is surety for his friend.

19 He that studieth discords, loveth quarrels: and he that exalteth his door, seeketh ruin.

20 He that is of a perverse heart, shall not find good: and he that perverteth his tongue, shall fall into evil.

21 A fool is born to his own disgrace: and even his father shall not rejoice in a fool.

22 A joyful mind maketh age flourishing: a sorrowful spirit dryeth up the bones.

23 The wicked man taketh gifts out of the bosom, that he may pervert the paths of judgment.

24 Wisdom shineth in the face of the wise: the eyes of fools are in the ends of the earth.

25 A foolish son is the anger of the father : and the sorrow of the mother that bore him.

26 It is no good thing to do hurt to the just : nor to strike the prince, who judgeth right.

27 He that setteth bounds to his words, is knowing and wise : and the man of understanding is of a precious spirit.

28 Even a fool, if he will hold his peace, shall be counted wise : and if he close his lips, a man of understanding.

#### C H A P. XVIII.

**H**E that hath a mind to depart from a friend seeketh occasions : he shall ever be subject to reproach,

2 A fool receiveth not the words of prudence : unless thou say those things which are in his heart.

3 The wicked man when he is come into the depth of sins, contemneth : but ignominy and reproach follow him,

4 Words from the mouth of a man are as deep water : and the fountain of wisdom as an overflowing stream,

5 It is not good to accept the person of the wicked, to decline from the truth of judgment.

6 The lips of a fool intermeddle with strife : and his mouth provoketh quarrels.

7 The mouth of a fool is his destruction : and his lips are the ruin of his soul.

8 The words of the double-tongued are as if they were harmless : and they reach even to the inner parts of the bowels.

Fear casteth down the slothful : and the souls of the effeminate shall be hungry.

9 He that is loose and slack in his work, is the brother of him that wasteth his own works.

10 The name of the Lord is a strong tower : the just runneth to it, and shall be exalted.

11 The substance of the rich man is the city of his strength, and as a strong wall compassing him about.

12 Before destruction, the heart of a man is exalted : and before he be glorified, it is humbled.

13 He that answereth before he heareth, sheweth himself to be a fool, and worthy of confusion.

14 The spirit of a man upholdeth his infirmity : but a spirit that is easily angered, who can bear?

15 A wise heart shall acquire knowledge : and the ear of the wise seeketh instruction.

16 A man's gift enlargeth his way, and maketh him room before princes.

17 The just is first accuser of himself : his friend cometh, and shall search him.

18 The lot suppresseth contentions, and determineth even between the mighty.

19 A brother that is helped

ed by his brother, is like a strong city: and judgments are like the bars of cities.

20 Of the fruit of a man's mouth shall his belly be satisfied: and the offspring of his lips shall fill him.

21 Death and life are in the power of the tongue: they that love it, shall eat the fruits thereof.

22 He that hath found a good wife, hath found a good thing, and shall receive a pleasure from the Lord. He that driveth away a good wife, driveth away a good thing: but he that keepeth an adulteress, is foolish and wicked.

23 The poor will speak with supplications, and the rich will speak roughly.

24 A man amiable in society, shall be more friendly, than a brother.

C H A P. XIX.

**B**ETTER is the poor man, that walketh in his simplicity, than a rich man that is perverse in his lips, and unwise.

2 Where there is no knowledge of the soul, there is no good: and he that is hasty with his feet shall stumble.

3 The folly of a man supplanteth his steps: and he fretteth in his mind against God.

4 Riches make many friends: but from the poor man, even they whom he had, depart.

5 A false witness shall not be unpunished: and he that

speaketh lies, shall not escape.

6 Many honour the person of him that is mighty, and are friends of him that giveth gifts.

7 The brethren of the poor man hate him: moreover also his friends have departed far from him.

He that followeth after words only, shall have nothing:

8 But he that possesseth a mind, loveth his own soul, and he that keepeth prudence shall find good things.

9 A false witness shall not be unpunished: and he that speaketh lies, shall perish.

10 Delicacies are not seemly for a fool: nor for a servant to have rule over princes.

11 The learning of a man is known by patience: and his glory is to pass over wrongs.

12 As the roaring of a lion, so also is the anger of a king: and his chearfulness as the dew upon the grass.

13 A foolish son is the grief of his father: and a wrangling wife is like a roof continually dropping through.

14 House and riches are given by parents: but a prudent wife is properly from the Lord.

15 Slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger.

16 He that keepeth the commandment, keepeth his own soul: but he that neglecteth his own way, shall die.

17 He that hath mercy on the

the poor, lendeth to the Lord : and he will repay him.

18 Chastise thy son, despair not : but to the killing of him set not thy soul.

19 He that is impatient, shall suffer damage : and when he shall take away he shall add another thing.

20 Hear counsel, and receive instruction, that thou mayst be wise in thy latter end.

21 There are many thoughts in the heart of a man : but the will of the Lord shall stand firm.

22 A needy man is merciful : and better is the poor than the lying man.

23 The fear of the Lord is unto life : and he shall abide in fulness without being visited with evil.

24 The slothful hideth his hand under his arm-pit, and will not so much as bring it to his mouth.

25 The wicked man being scourged, the fool shall be wiser : but if thou rebuke a wise man he will understand discipline.

26 He that afflicteth his father, and chafeth away his mother, is infamous and unhappy.

27 Cease not, O my son, to hear instruction, and be not ignorant of the words of knowledge.

28 An unjust witness scorneth judgment : and the mouth

of the wicked devoureth iniquity.

29 Judgments are prepared for scorers : and striking hammers for the bodies of fools.

## C H A P . XX.

**W**INE is a luxurious thing, and drunkenness riotous : whosoever is delighted therewith shall not be wise.

2 As the roaring of a lion, so also is the dread of a king : he that provoketh him, sinneth against his own soul.

3 It is an honour for a man, to separate himself from quarrels ; but all fools are meddling with reproaches.

4 Because of the cold the sluggard would not plow : he shall beg therefore in the summer, and it shall not be given him.

5 Counsel in the heart of a man is like deep water : but a wise man will draw it out.

6 Many men are called merciful : but who shall find a faithful man ?

7 The just that walketh in his simplicity, shall leave behind him blessed children.

8 The king, that sitteth on the throne of judgment, scattereth away all evil with his look.

9 Who can say : My heart is clean, I am pure from sin ?

10 Diverse weights and diverse measures, both are abominable before God.

11 By his inclinations a child

child is known, if his works be clean and right.

12 The hearing ear, and the seeing eye, the Lord hath made them both.

13 Love not sleep, lest poverty oppress thee: open thy eyes, and be filled with bread.

14 It is naught, it is naught, saith every buyer: and when he is gone away, then he will boast.

15 There is gold, and a multitude of jewels: but the lips of knowledge are a precious vessel.

16 Take away the garment of him that is surety for a stranger, and take a pledge from him for strangers.

17 The bread of lying is sweet to a man: but afterwards his mouth shall be filled with gravel.

18 Designs are strengthened by counsels: and wars are to be managed by governments.

19 Meddle not with him that revealeth secrets, and walketh deceitfully, and openeth wide his lips.

20 He that curseth his father, and mother, his lamp shall be put out in the midst of darkness.

21 The inheritance gotten hastily in the beginning, in the end shall be without a blessing.

22 Say not: I will return evil: wait for the Lord, and he will deliver thee.

23 Diverse weights are an abomination before the Lord:

a deceitful balance is not good.

24 The steps of man are guided by the Lord: but who is the man that can understand his own way?

25 It is ruin to a man to devour holy ones, and after vows to retract.

26 A wise king scattereth the wicked, and bringeth over them the wheel.

27 The spirit of a man is the lamp of the Lord, which searcheth all the hidden things of the bowels.

28 Mercy and truth preserve the king, and his throne is strengthened by clemency.

29 The joy of young men, is their strength: and the dignity of old men, their grey hairs.

30 The blueness of a wound shall wipe away evils: and stripes in the more inward parts of the belly.

CHAP. XXI.

**A**S the divisions of waters, so the heart of the king is in the hand of the Lord: whithersoever he will, he shall turn it.

2 Every way of a man seemeth right to himself: but the Lord weigheth the hearts.

3 To do mercy and judgment, pleaseth the Lord more than victims.

4 Haughtiness of the eyes is the enlarging of the heart: the lamp of the wicked is sin.

15 The

5 The thoughts of the industrious always bring forth abundance: but every sluggard is always in want.

6 He that gathereth treasures by a lying tongue, is vain and foolish, and shall stumble upon the snares of death.

7 The robberies of the wicked, shall be their downfall, because they would not do judgment.

8 The perverse way of a man is a strange way: but as for him that is pure, his work is right.

9 It is better to sit in a corner of the house-top, than with a brawling woman, and in a common house.

10 The soul of the wicked desireth evil, he will not have pity on his neighbour.

11 When a pestilent man is punished, the little one will be wiser: and if he follow the wife, he will receive knowledge.

12 The just considereth seriously the house of the wicked, that he may withdraw the wicked from evil.

13 He that stoppeth his ear against the cry of the poor, shall also cry himself and shall not be heard.

14 A secret present quencheth anger: and a gift in the bosom, the greatest wrath.

15 It is joy to the just to do judgment: and dread to them that work iniquity.

16 A man that shall wan-

der out of the way of doctrine, shall abide in the company of the giants.

17 He that loveth good cheer, shall be in want: he that loveth wine, and fat things, shall not be rich.

18 The wicked is delivered up for the just: and the unjust for the righteous.

19 It is better to dwell in a wilderness, than with a quarrelsome and passionate woman.

20 There is a treasure to be desired, and oil in the dwelling of the just: and the foolish man shall spend it.

21 He that followeth justice and mercy, shall find life, justice, and glory.

22 The wise man hath scaled the city of the strong, and hath cast down the strength of the confidence thereof.

23 He that keepeth his mouth and his tongue, keepeth his soul from distress.

24 The proud and the arrogant is called ignorant, who in anger worketh pride.

25 Desires kill the slothful: for his hands refused to work at all.

26 He longeth and desireth all the day: but he that is just, will give, and will not cease.

27 The sacrifices of the wicked are abominable, because they are offered of wickedness.

28 A lying witness shall perish:

perish: an obedient man shall speak of victory.

29 The wicked man impudently hardeneth his face: but he that is righteous, correcteth his way.

30 There is no wisdom, there is no prudence, there is no counsel against the Lord.

31 The horse is prepared for the day of battel: but the Lord giveth safety.

C H A P. XXII.

**A** Good name is better than great riches: and good favour is above silver and gold.

2 The rich and poor have met one another: the Lord is the maker of them both.

3 The prudent man saw the evil, and hid himself: the simple passed on, and suffered loss.

4 The fruit of humility is the fear of the Lord, riches and glory and life.

5 Arms and swords are in the way of the perverse: but he that keepeth his own soul departeth far from them.

6 It is a proverb: A young man according to his way, even when he is old, he will not depart from it.

7 The rich ruleth over the poor: and the borrower is servant to him that lendeth.

8 He that soweth iniquity, shall reap evils, and with the rod of his anger he shall be consumed.

9 He that is inclined to

mercy, shall be blessed: for of his bread he hath given to the poor.

He that maketh presents shall purchase victory and honour: but he carrieth away the souls of the receivers.

10 Cast out the scoffer, and contention shall go out with him, and quarrels and reproaches shall cease.

11 He that loveth cleanness of heart, for the grace of his lips shall have the king for his friend.

12 The eyes of the Lord preserve knowledge: and the words of the unjust are overthrown.

13 The slothful man saith: There is a lion without, I shall be slain in the midst of the streets.

14 The mouth of a strange woman is a deep pit: he whom the Lord is angry with, shall fall into it.

15 Folly is bound up in the heart of a child, and the rod of correction shall drive it away.

16 He that oppresseth the poor, to increase his own riches, shall himself give to one that is richer, and shall be in need.

17 Bow down thy ear, and hear the words of the wise: and apply thy heart to my doctrine.

18 Which shall be beautiful for thee, if thou keep it in thy bowels, and it shall flow in thy lips:

19 That

19 That thy trust may be in the Lord, wherefore I have also shewed it to thee this day.

20 Behold I have described it to thee three manner of ways, in thoughts and knowledge:

21 That I might shew thee the certainty, and the words of truth, to answer out of these to them that sent thee.

22 Do no violence to the poor, because he is poor: and do not oppress the needy in the gate:

23 Because the Lord will judge his cause, and will afflict them; that have afflicted his soul.

24 Be not a friend to an angry man, and do not walk with a furious man:

25 Lest perhaps thou learn his ways, and take scandal to thy soul.

26 Be not with them that fasten down their hands, and that offer themselves sureties for debts:

27 For if thou have not wherewith to restore, what cause is there, that he should take the covering from thy bed?

28 Pass not beyond the ancient bounds, which thy fathers have set.

29 Hast thou seen a man swift in his work? he shall stand before kings, and shall not be before those that are obscure.

# CHAP. XXIII.

**W**HEN thou shalt sit to eat with a prince, consider diligently what is set before thy face:

2 And put a knife to thy throat, if it be so that thou have thy soul in thy own power.

3 Be not desirous of his meats, in which is the bread of deceit.

4 Labour not to be rich: but set bounds to thy prudence.

5 Lift not up thy eyes to riches which thou canst not have: because they shall make themselves wings like those of an eagle, and shall fly towards heaven.

6 Eat not with an envious man, and desire not his meats.

7 Because like a south-fayer, and diviner, he thinketh that which he knoweth not. Eat and drink, will he say to thee; and his mind is not with thee.

8 The meats which thou hadst eaten, thou shalt vomit up: and shalt lose thy beautiful words.

9 Speak not in the ears of fools: because they will despise the instruction of thy speech.

10 Touch not the bounds of little ones: and enter not into the field of the fatherless.

11 For their near kinsman is strong: and he will judge their cause against thee.

12 Let

12 Let thy heart apply itself to instructions, and thy ears to words of knowledge.

13 Withhold not correction from a child: for if thou strike him with the rod, he shall not die.

14 Thou shalt beat him with the rod, and deliver his soul from hell.

15 My son, if thy mind be wise, my heart shall rejoice with thee:

16 And my reins shall rejoice, when thy lips shall speak what is right.

17 Let not thy heart envy sinners; but be thou in the fear of the Lord all the day long:

18 Because thou shalt have hope in the latter end, and thy expectation shall not be taken away.

19 Hear thou, my son, and be wise: and guide thy mind in the way.

20 Be not in the feasts of great drinkers, nor in their revellings, who contribute flesh to eat:

21 Because they that give themselves to drinking, and that club together, shall be consumed; and drowsiness shall be clothed with rags.

22 Hearken to thy father, that begot thee: and despise not thy mother when she is old.

23 Buy truth, and do not sell wisdom, and instruction, and understanding:

24 The father of the just

rejoiceth greatly: he that hath begotten a wise man, shall have joy in him.

25 Let thy father, and thy mother be joyful, and let her rejoice that bore thee.

26 My son, give me thy heart: and let thy eyes keep my ways.

27 For a harlot is a deep ditch: and a strange woman is a narrow pit.

28 She lyeth in wait in the way as a robber, and him whom she shall see unwary, she will kill.

29 Who hath wo? whose father hath wo? who hath contentions? who falls into pits? who hath wounds without cause? who hath redness of eyes?

30 Surely they that pass their time in wine, and study to drink off their cups?

31 Look not upon the wine when it is yellow, when the colour thereof shineth in the glass: it goeth in pleasantly,

32 But in the end, it will bite like a snake, and will spread abroad poison like a basilisk.

33 Thy eyes shall behold strange women, and thy heart shall utter perverse things.

34 And thou shalt be as one sleeping in the midst of the sea, and as a pilot fast asleep, when the stern is lost.

35 And thou shalt say: They have beaten me, but I was not sensible to pain.

they drew me, and I felt not:  
When shall I awake, and find  
wine again?

## C H A P. XXIV.

**S**E E K not to be like evil  
men, neither desire to be  
with them:

2 Because their mind studieth robberies, and their lips speak deceits.

3 By wisdom the house shall be built, and by prudence it shall be strengthened.

4 By instruction the store-rooms shall be filled with all precious, and most beautiful wealth.

5 A wise man is strong: and a knowing man, stout and valiant.

6 Because war is managed by due ordering: and there shall be safety where there are many counsels.

7 Wisdom is too high for a fool, in the gate he shall not open his mouth.

8 He that deviseth to do evils, shall be called a fool.

9 The thought of a fool is sin: and the detractor is the abomination of men.

10 If thou lose hope being weary in the day of distress, thy strength shall be diminished.

11 Deliver them that are led to death: and those that are drawn to death forbear not to deliver.

12 If thou say: I have not strength enough: he that seeth

into the heart, he understandeth, and nothing deceiveth: the keeper of thy soul, and he shall render to a man according to his works.

13 Eat honey, my son, because it is good, and the honeycomb which is most sweet to thy throat:

14 So also is the doctrine of wisdom to thy soul: which when thou hast found, thou shalt have hope in the end, and thy hope shall not perish.

15 Lie not in wait, nor seek after wickedness in the house of the just, nor spoil his rest.

16 For a just man shall fall seven times, and shall rise again: but the wicked shall fall down into evil.

17 When thy enemy shall fall, be not glad, and in his ruin let not thy heart rejoice:

18 Lest the Lord see, and it displease him, and he turn away his wrath from him.

19 Contend not with the wicked, nor seek to be like the ungodly:

20 For evil men have no hope of things to come, and the lamp of the wicked shall be put out.

21 My son, fear the Lord, and the king: and have nothing to do with detractors.

22 For their destruction shall rise suddenly: and who knoweth the ruin of both?

23 These things also to the wise: it is not good to

to have respect to persons in judgment.

24 They that say to the wicked man: Thou art just: shall be cursed by the people, and the tribes shall abhor them.

25 They that rebuke him, shall be praised: and a blessing shall come upon them.

26 He shall kiss the lips, who answereth right words.

27 Prepare thy work without, and diligently till thy ground: that afterward thou mayst build thy house.

28 Be not witness without cause against thy neighbour: and deceive not any man with thy lips.

29 Say not: I will do to him, as he hath done to me, I will render to every one according to his work.

30 I passed by the field of the slothful man, and by the vineyard of the foolish man:

31 And behold it was all filled with nettles, and thorns had covered the face thereof, and the stone-wall was broken down.

32 Which when I had seen, I laid it up in my heart, and by the example I received instruction.

33 Thou wilt sleep a little, said I, thou wilt slumber a little, thou wilt fold thy hands a little to rest:

34 And poverty shall come to thee as a runner, and beggary as an armed man.

CHAP. XXV.

THESE are also parables of Solomon, which the men of Ezechias king of Juda copied out.

2 It is the glory of God to conceal the word, and the glory of kings to search out the speech.

3 The heaven above, and the earth beneath, and the heart of kings is unsearchable.

4 Take away the rust from silver, and there shall come forth a most pure vessel:

5 Take away wickedness from the face of the king, and his throne shall be established with justice.

6 Appear not glorious before the king, and stand not in the place of great men.

7 For it is better that it should be said to thee: Come up hither, than that thou shouldst be humbled before the prince.

8 The things which thy eyes have seen, utter not hastily in a quarrel: lest afterward thou mayst not be able to make amends, when thou hast dishonoured thy friend.

9 Treat thy cause with thy friend, and discover not the secret to a stranger:

10 Lest he insult over thee, when he hath heard it, and cease not to upbraid thee.

Grace and friendship deliver a man: keep these for thyself,

thyself, lest thou fall under reproach.

11 To speak a word in due time, *is like* apples of gold on beds of silver.

12 As an ear-ring of gold and a bright pearl, so is he that reproveth the wise, and the obedient ear.

13 As the cold of snow in the time of harvest, so is a faithful messenger to him that sent him, *for* he refresheth his soul.

14 As clouds, and wind, when no rain followeth, so is the man that boasteth, and doth not fulfil his promises.

15 By patience a prince shall be appeased, and a soft tongue shall break hardness.

16 Thou hast found honey, eat what is sufficient for thee, lest being glutted therewith thou vomit it up.

17 Withdraw thy foot from the house of thy neighbour, lest having his fill he hate thee.

18 A man that beareth false witness against his neighbour, *is like* a dart and a sword and a sharp arrow.

19 To trust to an unfaithful man in the time of trouble, is like a rotten tooth, and weary foot :

20 And one that loseth his garment in cold weather.

As vinegar upon nitre, so is he that singeth songs to a very evil heart. As a moth doth by a garment, and a worm by the wood: so the sadness of a man : consumeth the heart.

21 If thy enemy be hungry, give him to eat: if he thirst, give him water to drink.

22 For thou shalt heap hot coals upon his head, and the Lord will reward thee.

23 The north wind driveth away rain, so doth a sad countenance a backbiting tongue.

24 It is better to sit in a corner of the house top, than with a brawling woman, and in a common house.

25 As cold water to a thirsty soul, so good tidings from a far country.

26 A just man falling down before the wicked, is as a fountain troubled with the foot, and a corrupted spring.

27 As it is not good for a man to eat much honey, so he that is a searcher of *(a)* majesty, shall be overwhelmed by glory.

28 As a city that lieth open

(a) Cap. XXV. Ver. 27. *Majesty*. viz. of God. For to search into that incomprehensible *majesty*, and to pretend to sound the depths of God; is exposing our weak eyes to be blinded with an excess of light and glory, which they cannot bear.

and

and is not compassed with walls, so is a man that cannot refrain his own spirit in speaking.

CHAP. XXVI.

**A**S snow in summer, and rain in harvest: so glory is not seemly for a fool.

2 (a) As a bird flying to other places, and a sparrow going here or there: so a curse uttered without cause shall come upon a man.

3 A whip for a horse, and a snaffle for an ass, and a rod for the back of fools.

4 (b) Answer not a fool according to his folly, lest thou be made like him.

5 Answer a fool according to his folly, lest he imagine himself to be wise.

6 He that sendeth words by a foolish messenger, is lame of feet and drinketh iniquity.

7 As a lame man hath fair legs in vain: so a parable is unseemly in the mouth of fools.

8 As he that casteth a stone into the heap of mercury: so is he that giveth honour to a fool.

9 As if a thorn should grow in the hand of a drunkard: so is a

parable in the mouth of fools.

10 Judgment determineth causes: and he that putteth a fool to silence, appeaseth anger.

11 As a dog that returneth to his vomit, so is the fool that repeateth his folly.

12 Hast thou seen a man wise in his own conceit? There shall be more hope of a fool than of him.

13 The slothful man saith: There is a lion in the way, and a lioness in the roads.

14 As the door turneth upon its hinges, so doth the slothful upon his bed.

15 The slothful hideth his hand under his arm-pit, and it grieveth him to turn it to his mouth.

16 The sluggard is wiser in his own conceit, than seven men that speak sentences.

17 As he that taketh a dog by the ears, so is he that passeth by in anger, and meddleth with another man's quarrel.

18 As he is guilty that shooteth arrows, and lances unto death:

19 So is the man, that hurteth his friend deceitfully: and when he is taken, saith: I did it in jest.

Chap. XXVI. (a) Ver. 2. *As a bird, &c.* The meaning is, that a curse uttered without cause shall do no harm to the person that is cursed, but will return upon him that curseth, as whithersoever a bird flies, it returns to its own nest.

(b) Ver. 4. *Answer not a fool, &c.* Viz. so as to imitate him, but only so as to reprove his folly.

20 When the wood faileth, the fire shall go out : and when the tale-bearer is taken away, contentions shall cease.

21 As coals are to burning coals, and wood to fire, so an angryman stirreth up strife.

22 The words of a tale-bearer are as it were simple, but they reach to the innermost parts of the belly.

23 Swelling lips joined with a corrupt heart, are like an earthen vessel adorned with silver dross.

24 An enemy is known by his lips, when in his heart he entertaineth deceit.

25 When he shall speak low, trust him not : because there are seven mischiefs in his heart.

26 He that covereth hatred deceitfully, his malice shall be laid open in the publick assembly.

27 He that diggeth a pit, shall fall into it : and he that rolleth a stone, it shall return to him.

28 A deceitful tongue loveth not truth : and a slippery mouth worketh ruin.

#### C H A P. XXVII.

**B**OAST not for to-morrow, for thou knowest not what the day to come may bring forth.

2 Let another praise thee, and not thy own mouth : a stranger, and not thy own lips.

3 A stone is heavy, and sand weighty : but the anger

of a fool is heavier than them both.

4 Anger hath no mercy, nor fury when it breaketh forth : and who can bear the violence of one provoked ?

5 Open rebuke is better than hidden love.

6 Better are the wounds of a friend, than the deceitful kisses of an enemy.

7 A soul that is full shall tread upon the honey-comb : and a soul that is hungry shall take even bitter for sweet.

8 As a bird that wandereth from her nest, so is a man that leaveth his place.

9 Ointment and perfumes rejoice the heart : and the good counsels of a friend are sweet to the soul.

10 Thy own friend, and thy father's friend forsake not : and go not into thy brother's house in the day of thy affliction.

Better is a neighbour that is near, than a brother afar off.

11 Study wisdom, my son, and make my heart joyful, that thou mayst give an answer to him that reproacheth.

12 The prudent man seeing evil, hideth himself : little ones passing on have suffered losses.

13 Take away his garment that hath been surety for a stranger : and take from him a pledge for strangers.

14 He that blesteth his neighbour with a loud voice, rising

rising in the night, shall be like to him that curseth.

15 Roofs dropping through in a cold day, and a contentious woman are alike:

16 He that retaineth her, is as he that would hold the wind, and shall call in the oil of his right hand.

17 Iron sharpeneth iron, so a man sharpeneth the countenance of his friend.

18 He that keepeth the fig-tree, shall eat the fruit thereof: and he that is the keeper of his master, shall be glorified.

19 As the faces of them that look therein, shine in the water, so the hearts of men are laid open to the wife.

20 Hell and destruction are never filled: so the eyes of men are never satisfied.

21 As silver is tried in the fining-pot, and gold in the furnace: so a man is tried by the mouth of him that praiseth.

The heart of the wicked seeketh after evils, but the righteous heart seeketh after knowledge.

22 Though thou shouldst bray a fool in the mortar, as when a pestil striketh upon fodden barley, his folly would not be taken from him.

23 Be diligent to know the countenance of thy cattle, and consider thy own flocks:

24 For thou shalt not always have power: but a crown

shall be given to generation and generation.

25 The meadows are open, and the green herbs have appeared, and the hay is gathered out of the mountains.

26 Lambs are for thy clothing: and kids for the price of the field.

27 Let the milk of the goats be enough for thy food, and for the necessities of thy house, and for maintenance for thy handmaids.

CHAP. XXVIII.

THE wicked man fleeth, when no man pursueth: but the just, bold as a lion, shall be without dread.

2 For the sins of the land many are the princes thereof: and for the wisdom of a man, and the knowledge of those things that are said, the life of the prince shall be prolonged.

3 A poor man that oppresseth the poor, is like a violent shower, which bringeth a famine.

4 They that forsake the law, praise the wicked: they that keep it, are incensed against him.

5 Evil men think not on judgment: but they that seek after the Lord, take notice of all things.

6 Better is the poor man walking in his simplicity, than the rich in crooked ways.

7 He that keepeth the law,

is a wise son, but he that feedeth gluttons, shameth his father.

8 He that heapeth together riches by usury and loan, gathereth them for him that will be bountiful to the poor.

9 He that turneth away his ears from hearing the law, his prayer shall be an abomination.

10 He that deceiveth the just in a wicked way, shall fall in his own destruction: and the upright shall possess his goods.

11 The rich man seemeth to himself wise: but the poor man that is prudent shall search him out.

12 In the joy of the just there is great glory: when the wicked reign, men are ruined.

13 He that hideth his sins, shall not prosper: but he that shall confess, and forsake them, shall obtain mercy.

14 Blessed is the man, that is always fearful: but he that is hardened in mind, shall fall into evil.

15 As a roaring lion, and a hungry bear, so is a wicked prince over the poor people.

16 A prince void of prudence shall oppress many by calumny: but he that hateth covetousness, shall prolong his days.

17 A man that doth violence to the blood of a person, if he flee, even to the pit, no man will stay him.

18 He that walketh uprightly, shall be saved: he that is perverse in his ways, shall fall at once.

19 He that tilleth his ground, shall be filled with bread: but he that followeth idleness, shall be filled with poverty.

20 A faithful man shall be much praised: but he that maketh haste to be rich, shall not be innocent.

21 He that hath respect to a person in judgment, doth not well: such a man even for a morsel of bread forsaketh the truth.

22 A man, that maketh haste to be rich, and envieth others, is ignorant that poverty shall come upon him.

23 He that rebuketh a man, shall afterward find favour with him, more than he that by a flattering tongue deceiveth him.

24 He that stealeth any thing from his father, or from his mother: and saith, This is no sin, is the partner of a murderer.

25 He that boasteth, and puffeth up himself, stirreth up quarrels: but he that trusteth in the Lord, shall be healed.

26 He that trusteth in his own heart, is a fool: but he that walketh wisely, he shall be saved.

27 He that giveth to the poor, shall not want: he that despiseth his entreaty, shall suffer indigence.

28 When

28 When the wicked rise up, men shall hide themselves: when they perish, the just shall be multiplied.

C H A P. XXIX.

**T**HE man, that with a stiff neck despiseth him that reproveth him, shall suddenly be destroyed: and health shall not follow him.

2 When just men increase, the people shall rejoice: when the wicked shall bear rule, the people shall mourn.

3 A man that loveth wisdom, rejoiceth his father: but he that maintaineth harlots, shall squander away his substance.

4 A just king setteth up the land: a covetous man shall destroy it.

5 A man that speaketh to his friend with flattering and dissembling words, spreadeth a net for his feet.

6 A snare shall intangle the wicked man when he sinneth: and the just shall praise and rejoice.

7 The just taketh notice of the cause of the poor: the wicked is void of knowledge.

8 Corrupt men bring a city to ruin: but wise men turn away wrath.

9 If a wise man contend with a fool, whether he be angry, or laugh, he shall find no rest.

10 Blood-thirsty men hate

the upright: but just men seek his soul.

11 A fool uttereth all his mind: a wise man deferreth, and keepeth it till afterwards.

12 A prince that gladly heareth lying words, hath all his servants wicked.

13 The poor man and the creditor have met one another: the Lord is the enlightener of them both.

14 The king that judgeth the poor in truth, his throne shall be established for ever.

15 The rod and reproof give wisdom: but the child that is left to his own will bringeth his mother to shame.

16 When the wicked are multiplied, crimes shall be multiplied: but the just shall see their downfal.

17 Instruct thy son, and he shall refresh thee, and shall give delight to thy soul.

18 When prophecy shall fail, the people shall be scattered abroad: but he that keepeth the law, is blessed.

19 A slave will not be corrected by words: because he understandeth what thou sayest, and will not answer.

20 Hast thou seen a man hasty to speak? Folly is rather to be looked for, than his amendment.

21 He that nourisheth his servant delicately from his childhood, afterward shall find him stubborn.

22 A passionate man provoketh

voketh quarrels: and he that is easily stirred up to wrath, shall be more prone to sin.

23 Humiliation followeth the proud: and glory shall uphold the humble of spirit.

24 He that is partaker with a thief, hateth his own soul: he heareth one putting him to his oath, and discovereth not.

25 He that feareth man, shall quickly fall: he that trusteth in the Lord shall be set on high.

26 Many seek the face of the prince: but the judgment of every one cometh forth from the Lord.

27 The just abhor a wicked man: and the wicked loath them that are in the right way.

The son that keepeth the word, shall be free from destruction.

C H A P. XXX.

*The wise man thinketh humbly of himself. His prayer, and sentiments upon certain virtues and vices.*

**T**HE words of (a) Gatherer the son of Vomiter. The vision which the man

spoke, with whom God is, and who being strengthened by God, abiding with him, said:

2 I am the most foolish of men, and the wisdom of men is not with me.

3 I have not learned wisdom, and have not known the science of saints.

4 Who hath ascended up into heaven, and descended? who hath held the wind in his hands? who hath bound up the waters together as in a garment? who hath raised up all the borders of the earth? what is his name, and what is the name of his son, if thou knowest?

5 Every word of God (b) is fire tried: he is a buckler to them that hope in him.

6 Add not any thing to his words, lest thou be reprov'd and found a liar:

7 Two things I have asked of thee, deny them not to me before I die.

8 Remove far from me vanity, and lying words. Give me neither beggary, nor riches: give me only the necessities of life.

Chap. XXX. (a) Ver. 1. *Gatherer &c.* or, as it is in the Latin, *Congregans* the son of *Vomens*. The Latin interpreter has given us in this place the signification of the Hebrew names, instead of the names themselves, which are in the Hebrew, *Agur the son of Jakeb*. But whether this *Agur* be the same person as *Solomon*, as many think, or a different person, whose doctrine was adopted by *Solomon*, and inserted among his parables or proverbs, is uncertain.

(b) Ver. 5. *Is fire tried*: that is, most pure, like gold purified by fire.

9 Left perhaps being filled, I should be tempted to deny, and say : Who is the Lord ? or being compelled by poverty, I should steal, and forswear the name of my God.

10 Accuse not a servant to his master, lest he curse thee, and thou fall.

11 *There is a generation* that curseth their father, and doth not bless their mother.

12 A generation, that are pure in their own eyes, and yet are not washed from their filthiness.

13 A generation, whose eyes are lofty, and their eyelids lifted up on high.

14 A generation, that for teeth hath swords, and grindeth with their jaw-teeth, to devour the needy from off the earth, and the poor from among men.

15 (c) The horse-leech hath two daughters that say : Bring, bring.

There are three things that never are satisfied, and the fourth never saith : It is enough.

16 Hell, and the mouth of the womb, and the earth which is not satisfied with water : and the fire never saith : It is enough.

17 The eye that mocketh at his father, and that despiseth the labour of his mother

in bearing him, let the ravens of the brooks pick it out, and the young eagles eat it.

18 Three things are hard to me, and the fourth I am utterly ignorant of.

19 The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man in youth.

20 Such is also the way of an adulterous woman, who eateth, and wipeth her mouth, and saith : I have done no evil.

21 By three things the earth is disturbed, and the fourth it cannot bear.

22 By a slave when he reigneth : by a fool when he is filled with meat :

23 By an odious woman when she is married : and by a bond woman when she is heir to her mistress.

24 There are four very little things of the earth, and they are wiser than the wise.

25 The ants, a feeble people, which provide themselves food in the harvest.

26 The rabbit, a weak people, which maketh its bed in the rock :

27 The locust hath no king, yet they all go out by their bands :

(c) Ver 15. *The horse-leech*. Concupiscence, which hath two daughters that are never satisfied, viz. lust and avarice.

28 (d) The stellio supporteth itself on hands, and dwelleth in kings houses.

29 There are three things, which go well, and the fourth that walketh happily.

30 A lion, the strongest of beasts, who hath no fear of any thing he meeteth.

31 A cock girded about the loins: and a ram: and a king, whom none can resist.

32 There is that hath appeared a fool after he was lifted up on high: for if he had understood, he would have laid his hand upon his mouth.

33 And he that strongly squeezeth the paps to bring out milk, straineth out butter: and he that violently bloweth his nose, bringeth out blood: and he that provoketh wrath, bringeth forth strife.

#### CHAP. XXXI.

*An exhortation to chastity, temperance, and works of mercy; with the praise of a wise woman.*

**T**H E words of king (a) Lamuel. The vision wherewith his mother instructed him.

2 What, O my beloved, what, O the beloved of my

womb, what, O the beloved of my vows?

3 Give not thy substance to women, and thy riches to destroy kings.

4 Give not to kings, O Lamuel, give not wine to kings: because there is no secret where drunkenness reigneth.

5 And lest they drink and forget judgments, and pervert the cause of the children of the poor.

6 Give strong drink to them that are sad, and wine to them that are grieved in mind:

7 Let them drink, and forget their want, and remember their sorrow no more.

8 Open thy mouth for the dumb, and for the causes of all the children that pass.

9 Open thy mouth, decree that which is just, and do justice to the needy and poor.

10 Who shall find a valiant woman? the price of her is as of things brought from afar off and from the uttermost coasts.

11 The heart of her husband trusteth in her, and he shall have no need of spoils.

12 She will render him

(d) Ver 28. *The stellio*. A kind of house-lizard marked with spots like stars, from whence it has its name.

Chap. XXXI. (a) Ver. 1. *Lamuel*. This name signifies *God with him*, and is supposed to have been one of the names of Solomon.

good

good, and not evil, all the days of her life.

13 She hath sought wool and flax, and hath wrought by the counsel of her hands.

14 She is like the merchant's ship, she bringeth her bread from afar.

15 And she hath risen in the night, and given a prey to her household, and victuals to her maidens.

16 She hath considered a field, and bought it: with the fruit of her hands she hath planted a vineyard.

17 She hath girded her loins with strength, and hath strengthened her arm.

18 She hath tasted and seen that her traffick is good: her lamp shall not be put out in the night.

19 She hath put out her hand to strong things, and her fingers have taken hold of the spindle.

20 She hath opened her hand to the needy, and stretched out her hands to the poor.

21 She shall not fear for her house in the cold of snow: for all her domesticks are clothed with double garments.

22 She hath made for herself clothing of tapestry: fine linnen, and purple is her covering.

23 Her husband is honourable in the gates, when he sitteth among the senators of the land.

24 She made fine linnen, and sold it, and delivered a girdle to (b) the Chananite.

25 Strength and beauty are her clothing, and she shall laugh in the latter day,

26 She hath opened her mouth to wisdom, and the law of clemency is on her tongue:

27 She hath looked well to the paths of her house, and hath not eaten her bread idle:

28 Her children rose up, and called her blessed: her husband, and he praised her.

29 Many daughters have gathered together riches: thou hast surpassed them all.

30 Pavour is deceitful, and beauty is vain: the woman that feareth the Lord, she shall be praised.

31 Give her of the fruit of her hands: and let her works praise her in the gates.

(b) *The Chananite*, the merchant: for *Chananite* in Hebrew signifies a merchant.

## (a) ECCLESIASTES.

## CHAP. I.

*The vanity of all temporal things.*

**T**HE words of Ecclesiastes, the son of David, king of Jerusalem.

2 Vanity of vanities, said Ecclesiastes: vanity of vanities, and all is vanity.

3 What hath a man more of all his labour, that he taketh under the sun?

4 *One* generation passeth away, and *another* generation cometh: but the earth standeth for ever.

5 The sun riseth, and goeth down, and returneth to his place: and there rising again,

6 Maketh his round by the South, and turneth again to the North: the spirit goeth forward surveying all places round about, and returneth to his circuits.

7 All the rivers run into the sea, yet the sea doth not overflow: unto the place from whence the rivers come, they return, to flow again.

8 All things are hard: man cannot explain them by word. The eye is not filled with seeing, neither is the ear filled with hearing.

9 What is it that hath been? the same thing that shall be. What is it that hath been done? The same that shall be done.

10 Nothing under the sun is new, neither is any man able to say: Behold, this is new: for it hath already gone before, in the ages that were before us.

11 There is no remembrance of former things: nor indeed of those things, which hereafter are to come, shall there be any remembrance with them that shall be in the latter end.

12 I Ecclesiastes was king over Israel in Jerusalem,

13 And I proposed in my mind to seek and search out wisely concerning all things, that are done under the sun. This painful occupation hath

(a) *Ecclesiastes*. This book is called *Ecclesiastes*, or *the preacher*, (in Hebrew *Cobeletb*) because in it, Solomon, as an excellent *preacher*, setteth forth the vanity of the things of this world: to withdraw the hearts and affections of men from such empty toys.

God

God given to the children of men, to be exercised therein.

14 I have seen all things, that are done under the sun, and behold all is vanity, and vexation of spirit.

15 The perverse are hard to be corrected, and the number of fools is infinite.

16 I have spoken in my heart, saying: Behold I am become great, and have gone beyond all in wisdom, that were before me in Jerusalem: and my mind hath contemplated many things wisely, and I have learned.

17 And I have given my heart to know prudence, and learning, and errors, and folly: and I have perceived that in these also there was labour, and vexation of spirit.

18 Because in much wisdom there is much indignation: and he that addeth knowledge, addeth also labour.

CHAP. II.

*The vanity of pleasures, riches, and worldly labours.*

**I** Said in my heart: I will go, and abound with delights, and enjoy good things. And I saw that this also was vanity.

2 Laughter I counted error: and to mirth I said: Why art thou vainly deceived?

3 I thought in my heart, to withdraw my flesh from wine, that I might turn my mind

to wisdom, and might avoid folly, till I might see what was profitable for the children of men: and what they ought to do under the sun, all the days of their life.

4 I made me great works, I built me houses, and planted vineyards,

5 I made gardens, and orchards, and set them with trees of all kinds,

6 And I made me ponds of water, to water therewith the wood of the young trees,

7 I got me men-servants, and maid-servants, and had a great family: and herds of oxen, and great flocks of sheep, above all that were before me in Jerusalem:

8 I heaped together for myself silver and gold, and the wealth of kings, and provinces: I made me singing men, and singing women, and the delights of the sons of men: cups and vessels to serve to pour out wine:

9 And I surpassed in riches all that were before me in Jerusalem: my wisdom also remained with me.

10 And whatsoever my eyes desired, I refused them not: and I withheld not my heart from enjoying every pleasure, and delighting itself in the things which I had prepared: and I esteemed this my portion, to make use of my own labour.

11 And when I turned myself

myself to all the works, which my hands had wrought, and to the labours, wherein I had laboured in vain, I saw in all things vanity, and vexation of mind, and that nothing was lasting under the sun.

12 I passed further to behold wisdom, and errors, and folly (What is man, said I, that he can follow the king his maker?)

13 And I saw that wisdom excelled folly, as much as light differeth from darkness:

14 The eyes of a wise man are in his head: the fool walketh in darkness: and I learned that they were to die both alike.

15 And I said in my heart: If the death of the fool and mine shall be one, what doth it avail me, that I have applied myself more to the study of wisdom? And speaking with my own mind, I perceived that this also was vanity.

16 For there shall be no remembrance of the wise no more than of the fool for ever, and the times to come shall cover all things together with oblivion: the learned dieth in like manner as the unlearned.

17 And therefore I was weary of my life, when I saw that all things under the sun are evil, and all vanity and vexation of spirit.

18 Again I hated all my application wherewith I had earnestly laboured under the sun,

being like to have an heir after me,

19 Whom I know not, whether he will be a wise man or a fool, and he shall have rule over all my labours, with which I have laboured and been solicitous: and is there any thing so vain?

20 Wherefore I left off, and my heart renounced labouring any more under the sun.

21 For when a man labour-eth in wisdom, and knowledge, and carefulness, he leaveth what he hath gotten to an idle man: so this also is vanity, and a great evil.

22 For what profit shall a man have of all his labour, and vexation of spirit, with which he hath been tormented under the sun?

23 All his days are full of sorrows and miseries, even in the night he doth not rest in mind: and is not this vanity?

24 Is it not better to eat and drink, and to shew his soul good things of his labours? and this is from the hand of God.

25 Who shall so feast and abound with delights as I?

26 God hath given to a man that is good in his sight, wisdom, and knowledge, and joy: but to the sinner he hath given vexation, and superfluous care, to heap up and to gather together, and to give it to him that hath pleased God: but this also is vanity, and

a fruitless solicitude of the mind.

CHAP. III.

*All human things are liable to perpetual changes. We are to rest on God's providence, and cast away fruitless cares.*

**A**Ll things have their season, and in their times all things pass under heaven.

2 A time to be born, and a time to die. A time to plant, and a time to pluck up that which is planted.

3 A time to kill, and a time to heal. A time to destroy and a time to build.

4 A time to weep, and a time to laugh. A time to mourn, and a time to dance.

5 A time to scatter stones, and a time to gather. A time to embrace, and a time to be far from embraces.

6 A time to get, and a time to lose. A time to keep, and a time to cast away.

7 A time to rend, and a time to sew. A time to keep silence, and a time to speak.

8 A time of love, and a time of hatred. A time of war, and a time of peace.

9 What hath man more of his labour?

10 I have seen the trouble, which God hath given the sons of men, to be exercised in it.

11 He hath made all things good in their time, and hath

delivered the world to their consideration, so that man can not find out the work, which God hath made from the beginning to the end.

12 And I have known that there was no better thing than to rejoice, and to do well in his life.

13 For every man that eateth and drinketh, and seeth good of his labour, this is the gift of God.

14 I have learned that all the works, which God hath made, continue for ever: we cannot add any thing, nor take away from those things, which God hath made that he may be feared.

15 That which hath been made, the same continueth: the things that shall be, have already been: and God restoreth that which is past.

16 I saw under the sun in the place of judgment wickedness, and in the place of justice iniquity.

17 And I said in my heart: God shall judge both the just and the wicked, and then shall be the time of every thing.

18 I said in my heart concerning the sons of men, that God would prove them, and shew them to be like beasts.

19 Therefore the death of man, and of beasts is one, and the condition of them both is equal: as man dieth, so they also die: all things breath a-

like, and (a) man hath nothing more than beast: all things are subject to vanity,

20 And all things go to one place: of earth they were made, and into earth they return together.

21 (b) Who knoweth if the spirit of the children of Adam goeth upward, and if the spirit of the beasts goeth downward?

22 And I have found that nothing is better than for a man to rejoice in his work, and that this is his portion. For who shall bring him to know the things that shall be after him?

#### CHAP. IV.

*Other instances of human misery.*

**I** Turned myself to other things, and I saw the oppressions that are done under the sun, and the tears of the innocent, and they had no comforter: and they were not able to resist their violence, being destitute of help from any.

2 And I praised the dead rather than the living:

3 And I judged him happier than them both, that is not yet born, nor hath seen the evils that are done under the sun.

4 Again I considered all the labours of men, and I remarked that their industries are exposed to the envy of their neighbour: so in this also there is vanity, and fruitless care.

5 The fool foldeth his hands together, and eateth his own flesh, saying:

6 Better is a handful with rest, than both hands full with labour, and vexation of mind.

7 Considering I found also another vanity under the sun:

8 There is but one, and he hath not a second, no child no brother, and yet he ceaseth not to labour, neither are his eyes satisfied with riches, neither doth he reflect, saying: For whom do I labour, and defraud my soul of good things? In this also is vanity, and a grievous vexation.

9 It is better therefore that two should be together, than one: for they have the advantage of their society:

10 If one fall he shall be supported by the other. Wo to him that is alone: for when he falleth, he hath none to lift him up.

11 And if two lie together, they shall warm one another: how shall one alone be warmed?

12 And if a man prevail against

Chap. III. (a) Ver. 19. *Man hath nothing more, &c.* viz. as to the life of the body.

(b) Ver. 21. *Who knoweth, &c.* viz. experimentally; since no one hath been in the other world to see.

one,

one, two shall withstand him :  
a threefold cord is not easily  
broken.

13 Better is a child that is  
poor and wise, than a king  
that is old and foolish, who  
knoweth not to foresee for  
hereafter.

14 Because out of prison  
and chains sometimes a man  
cometh forth to a kingdom :  
and another born king is con-  
sumed with poverty.

15 I saw all men living,  
that walk under the sun, with  
the second young man, who  
shall rise up in his place.

16 The number of the peo-  
ple, of all that were before  
him is infinite : and they that  
shall come afterward, shall not  
rejoice in him. But this also  
is vanity, and vexation of spi-  
rit.

17 Keep thy foot, when  
thou goest into the house of  
God, and draw nigh to hear.

For much better is obe-  
dience, than the victims of  
fools, who know not what  
evil they do.

#### CHAP. V.

*Caution in words. Vows are  
to be payed. Riches are often  
pernicious: the moderate use  
of them is the gift of God.*

**S**PEAK not any thing  
rashly, and let not thy  
heart be hasty to utter a word  
before God. For God is in  
heaven, and thou upon earth :  
therefore let thy words be few.

2 Dreams follow many  
cares, and in many words shall  
be found folly.

3 If thou hast vowed any  
thing to God, defer not to  
pay it: for an unfaithful and  
foolish promise displeaseth him.  
But whatsoever thou hast vow-  
ed, pay it :

4 And it is much better not  
to vow, than after a vow not  
to perform the things promi-  
sed.

5 Give not thy mouth to  
cause thy flesh to sin: and say  
not before the angel: There is  
no providence: lest God be  
angry at thy words, and destroy  
all the works of thy hands.

6 Where there are many  
dreams, there are many vani-  
ties, and words without num-  
ber: but do thou fear God.

7 If thou shalt see the op-  
pressions of the poor, and vio-  
lent judgments, and justice  
perverted in the province,  
wonder not at this matter :  
for he that is high hath an-  
other higher, and there are  
others still higher than these.

8 Moreover there is the  
king that reigneth over all the  
land subject to him.

9 A covetous man shall not  
be satisfied with money: and  
he that loveth riches shall reap  
no fruit from them: so this  
also is vanity.

10 Where there are great  
riches, there are also many to  
eat them. And what doth  
it profit the owner, but that he  
seeth

feeth the riches with his eyes?

11 Sleep is sweet to a labouring men, whether he eat little or much : but the fulness of the rich will not suffer him to sleep.

12 There is also another grievous evil which I have seen under the sun : riches kept to the hurt of the owner.

13 For they are lost with very great affliction : he hath begotten a son, who shall be in extremity of want.

14 As he came forth naked from his mother's womb, so shall he return, and shall take nothing away with him of his labour.

15 A most deplorable evil : as he came, so shall he return. What then doth it profit him that he hath laboured for the wind?

16 All the days of his life he eateth in darkness, and in many cares, and in misery, and sorrow.

17 This therefore hath seemed good to me, that a man should eat and drink, and enjoy the fruit of his labour, wherewith he hath laboured under the sun, all the days of his life, which God hath given him ; and this is his portion.

18 And every man, to whom God hath given riches, and substance, and hath given him power to eat thereof, and to enjoy his portion, and to rejoice of his labour : this is the gift of God.

19 For he shall not much remember the days of his life, because God entertaineth his heart with delight.

## CHAP. VI.

*The misery of the covetous man.*

**T**HERE is also an other evil, which I have seen under the sun, and that frequent among men :

2 A man to whom God hath given riches, and substance, and honour, and his soul wanteth nothing of all that he desireth : yet God doth not give him power to eat thereof : but a stranger shall eat it up. This is vanity and a great misery.

3 If a man beget a hundred children, and live many years, and attain to a great age, and his soul make no use of the goods of his substance, and he be without burial : of this man I pronounce, that the untimely born is better than he.

4 For he came in vain, and goeth to darkness, and his name shall be wholly forgotten.

5 He hath not seen the sun, nor known the distance of good and evil :

6 Although he lived two thousand years, and hath not enjoyed good things : do not all make haste to one place?

7 All the labour of man is for his mouth : but his soul shall not be filled.

8 What

8 What hath the wise man more than the fool? and what the poor man, but to go thither, where there is life?

9 Better it is to see what thou mayst desire, than to desire that which thou canst not know. But this also is vanity, and presumption of spirit.

10 He that shall be, his name is already called: and it is known, that he is man, and cannot contend in judgment with him, that is stronger than himself.

11 There are many words, that have much vanity in disputing.

CHAP. VII.

*Prescriptions against worldly vanities: mortification, patience, and seeking wisdom.*

**W**HAT needeth a man to seek things that are above him, whereas he knoweth not, what is profitable for him in his life, in all the days of his pilgrimage, and the time that passeth like a shadow? Or who can tell him what shall be after him under the sun?

2 A good name is better than precious ointments: and the day of death than the day of one's birth.

3 It is better to go to the house of mourning, than to

the house of feasting: for in that we are put in mind of the end of all, and the living thinketh what is to come.

4 (a) Anger is better than laughter: because by the sadness of the countenance the mind of the offender is corrected.

5 The heart of the wise is where there is mourning, and the heart of fools where there is mirth.

6 It is better to be rebuked by a wiseman, than to be deceived with the flattery of fools.

7 For as the crackling of thorns burning under a pot, so is the laughter of a fool: now this also is vanity.

8 Oppression troubleth the wife, and shall destroy the strength of his heart.

9 Better is the end of a speech, than the beginning. Better is the patient man than the presumptuous.

10 Be not quickly angry: for anger resteth in the bosom of a fool.

11 Say not: What thinkest thou is the cause that former times were better than they are now? for this manner of question is foolish.

12 Wisdom with riches is more profitable, and bringeth more advantage to them that see the sun.

Chap. VII. (a) Ver. 4. *Anger.* That is, correction, or just wrath and zeal against evil.

13 For as wisdom is a defence, so money is a defence: but learning and wisdom excel in this, that they give life to him that possesseth them.

14 Consider the works of God, that no man can correct whom he hath despised.

15 In the good day enjoy good things, and beware before hand of the evil day. For God hath made both the one and the other, that man may not find against him any just complaint.

16 These things also I saw in the days of my vanity: A just man perisheth in his justice, and a wicked man liveth a long time in his wickedness.

17 Be (b) not over just: and be not more wise than is necessary, lest thou become stupid.

18 Be not over much wicked: and be not foolish, lest thou die before thy time.

19 It is good that thou shouldst hold up the just: yea and from him withdraw not thy hand; for he that feareth God, neglecteth nothing.

20 Wisdom hath strengthened the wise more than ten princes of the city.

21 For there is no just man upon earth, that doth good, and sinneth not.

22 But do not apply thy heart to all words, that are

spoken: lest perhaps thou hear thy servant reviling thee.

23 For thy conscience knoweth, that thou also hast often spoken evil of others.

24 I have tried all things in wisdom. I have said: I will be wise, and it departed farther from me,

25 Much more than it was: *it is* a great depth, who shall find it out?

26 I have surveyed all things with my mind, to know, and consider, and seek out wisdom, and reason: and to know the wickedness of the fool, and the error of the imprudent:

27 And I have found a woman more bitter than death, who is the hunters snare, and her heart is a net, and her hands are bands. He that pleaseth God shall escape from her: but he that is a sinner, shall be caught by her.

28 Lo this have I found, said Ecclesiastes, weighing one thing after another, that I might find out the account,

29 Which yet my soul seeketh, and I have not found it. One man among a thousand I have found, a woman among them all I have not found.

30 Only this I have found, that God made man right, and he hath intangled himself with an infinity of questi-

(b) Ver. 17 *Over just.* viz. By an excessive rigour: or by censuring the ways of God in bearing with the wicked.

ons. Who is as the wise man and who hath known the resolution (c) of the word?

CHAP. VIII.

*True wisdom is to observe God's commandments. The ways of God are unsearchable.*

**T**HE wisdom of a man shineth in his countenance, and the most mighty will change his face.

2 I observe the mouth of the king, and the commandments of the oath of God.

3 Be not hasty to depart from his face, and do not continue in an evil work: for he will do all that pleaseth him,

4 And his word is full of power: neither can any man say to him: Why dost thou so?

5 He that keepeth the commandment, shall find no evil. The heart of a wise man understandeth time and answer.

6 There is a time and opportunity for every business, and great affliction for man:

7 Because he is ignorant of things past, and things to come he cannot know by any messenger.

8 It is not in man's power to stop the spirit, neither hath he power in the day of

death, neither is he suffered to rest when war is at hand, neither shall wickedness save the wicked.

9 All these things I have considered, and applied my heart to all the works that are done under the sun. Sometimes one man ruleth over another to his own hurt.

10 I saw the wicked buried: who also when they were yet living were in the holy place, and were praised in the city as men of just works. But this also is vanity.

11 For because sentence is not speedily pronounced against the evil, the children of men commit evils without any fear.

12 But though a sinner do evil a hundred times, and by patience be born withal, I know from thence that it shall be well with them that fear God, who reverence his face.

13 But let it not be well with the wicked, neither let his days be prolonged, but as a shadow let them pass away, that fear not the face of the Lord.

14 There is also another vanity, which is done upon the earth. There are just men to whom evils happen, as though they had done the works of the wicked: and

(c) Ver. 30. *Of the word.* That is, of this obscure and difficult matter.

there are wicked men, who are as secure, as though they had the deeds of the just. But this also I judge most vain.

15 Therefore I commended mirth, because there was (a) no good for a man under the sun, but to eat, and drink, and be merry: and that he should take nothing else with him of his labour in the days of his life, which God hath given him under the sun.

16 And I applied my heart to know wisdom, and to understand the distraction that is upon earth: For there are some that day and night take no sleep with their eyes.

17 And I understood that man can find no reason of all those works of God, that are done under the sun: and the more he shall labour to seek, so much the less shall he find: yea though the wiseman should say, that he knoweth it, he shall not be able to find it.

#### C H A P. IX.

*Man knows not certainly that he is in God's grace. After death no more work or merit.*

ALL these things have I considered in my heart, that I might carefully understand them: There are just men and wise men, and their works are in the hand of God: and yet man knoweth not, whether he be worthy of love, or hatred:

2 But all things are kept uncertain for the time to come, because all things equally happen to the just and to the wicked, to the good and to the evil, to the clean and to the unclean, to him that offereth victims, and to him that despiseth sacrifices. As the good is, so also is the sinner: as the perjured, so he also that swear-eth truth.

3 This is a very great evil among all things that are done under the sun, that the same things happen to all men. Whereby also the hearts of the children of men are filled with evil, and with contempt while they live, and afterwards they shall be brought down to hell.

4 There is no man that liveth always, or that hopeth

Chap. VIII. (a) Ver. 15. *No good for a man, &c.* Some think the wise man here speaks in the person of the libertine; representing the objections of these men against divine providence, and the inferences they draw from thence, which he takes care afterwards to refute. But it may also be said that his meaning is to commend the moderate use of the goods of this world, preferably to the cares and solitudes of worldlings, their attachment to vanity and curiosity, and presumptuously diving into the unsearchable ways of divine providence.

for

for this : a living dog is better than a dead lion.

5 For the living know that they shall die, but the dead (a) know nothing more, neither have they a reward any more : for the memory of them is forgotten.

6 Their love also, and their hatred, and their envy are all perished, neither have they any part in this world, and in the work that is done under the sun.

7 Go then, and eat thy bread with joy, and drink thy wine with gladness : because thy works please God.

8 At all times let thy garments be white, and let not oil depart from thy head.

9 Live joyfully, with the wife whom thou lovest, all the days of thy unsteady life, which are given to thee under the sun, all the time of thy vanity : for this is thy portion in life, and in thy labour wherewith thou labour-est under the sun.

10 Whatsoever thy hand is able to do, do it earnestly : for neither work, nor reason, nor wisdom nor knowledge

shall be in hell, whither thou art hastening.

11 I turned me to another thing, and I saw that under the sun, the race is not to the swift, nor the battle to the strong, nor bread to the wise, nor riches to the learned, not favour to the skilful : but time and chance in all.

12 Man knoweth not his own end : but as fishes are taken with the hook, and as birds are caught with the snare : so men are taken in the evil time, when it shall suddenly come upon them.

13 This wisdom also I have seen under the sun, and it seemed to me to be very great :

14 There was a little city and few men in it : and there came against it a great king, and invested it, and built bulwarks round about it, and the siege was perfect.

15 Now there was found in it a man poor and wise, and he delivered the city by his wisdom, and no man afterward remembered that poor man.

16 And I said that wisdom

Chap. IX. (a) Ver. 5. *Know nothing more.* viz. As to the transactions of this world, in which they have now no part : neither have they any knowledge or power now of doing any thing, to secure their eternal state, (if they have not taken care of it in their lifetime) nor can they now procure themselves any good, as the living always may do, by the grace of God.

is better than strength: how then is the wisdom of the poor man slighted, and his words not heard?

17 The words of the wise are heard in silence, more than the cry of a prince among fools.

18 Better is wisdom, than weapons of war: and he that shall offend in one, shall lose many good things.

#### C H A P. X.

*Observations on wisdom and folly, ambition and detraction.*

**D**YING flies spoil the sweetness of the ointment. Wisdom and glory is more precious than a small and short-lived folly.

2 The heart of a wiseman is in his right hand, and the heart of a fool is in his left-hand.

3 Yea and the fool when he walketh in the way, whereas he himself is a fool, esteemeth all men fools.

4 If the spirit of him that hath power, ascend upon thee, leave not thy place: because care will make the greatest sins to cease.

5 There is an evil that I have seen under the sun, as it were by an error proceeding from the face of the prince:

6 A fool set in high dignity, and the rich sitting beneath.

7 I have seen servants upon horses: and princes walking on the ground as servants.

8 He that diggeth a pit, shall fall into it: and he that breaketh a hedge, a serpent shall bite him.

9 He that removeth stones, shall be hurt by them: and he that cutteth trees, shall be wounded by them.

10 If the iron be blunt, and be not as before, but be made blunt, with much labour it shall be sharpened: and after industry shall follow wisdom.

11 If a serpent bite in silence, he is nothing better that backbiteth secretly.

12 The words of the mouth of a wiseman are grace: but the lips of a fool shall throw him down headlong.

13 The beginning of his words is folly, and the end of his talk is a mischievous error.

14 A fool multiplieth words. A man cannot tell what hath been before him: and what shall be after him, who can tell him?

15 The labour of fools shall afflict them that know not how to go to the city.

16 Wo to thee, O land, when thy king is a child, and when thy princes eat in the morning.

17 Blessed is the land, whose king is noble, and whose princes eat in due season for refreshment, and not for riotousness.

18 By slothfulness a building shall be brought down, and

and through the weakness of hands, the house shall drop through.

19 For laughter they make bread, and wine that the living may feast: and all things obey money.

20 Detract not the king, no not in thy thought; and speak not evil of the rich man in thy private chamber: because even the birds of the air will carry thy voice, and he that hath wings will tell what thou hast said.

CHAP. XI.

*Exhortation to works of mercy, while we have time, to diligence in good, and to the remembrance of death and judgment.*

**C**AST thy bread upon the running waters: for after a long time thou shalt find it again.

2 Give a portion to seven, and also to eight: for thou knowest not what evil shall be upon the earth:

3 If the clouds be full, they will pour out rain upon

the earth. (a) If the tree fall to the south, or to the north, in what place soever it shall fall, there shall it be.

4 He that observeth the wind, shall not sow: and he that considereth the clouds, shall never reap.

5 As thou knowest not what is the way of the spirit, nor how the bones are joined together in the womb of her that is with child: so thou knowest not the works of God, who is the maker of all.

6 In the morning sow thy seed, and in the evening let not thy hand cease: for thou knowest not which may rather spring up, this or that: and if both together, it shall be the better.

7 The light is sweet, and it is delightful for the eyes to see the sun.

8 If a man live many years, and have rejoiced in them all, he must remember the darksome time, and the many days: which when they shall come, the things passed shall be accused of vanity.

Chap. XI. (a) Ver. 3. *If the tree fall, &c.* The state of the soul is unchangeable when once she comes to heaven or hell: and a soul that departs this life in the state of grace, shall never fall from grace; as on the other side, a soul that dies out of the state of grace, shall never come to it. But this does not exclude a place of temporal punishments for such souls as die in the state of grace; yet not so as to be entirely pure: and therefore they shall be saved, indeed, yet so as by fire.

9 Rejoice therefore O young man in thy youth, and let thy heart be in that which is good in the days of thy youth, and walk in the ways of thy heart, and in the sight of thy eyes: and know that for all these God will bring thee into judgment.

10 Remove anger from thy heart, and put away evil from thy flesh. For youth and pleasure are vain.

### CHAP. XII.

*The creator is to be remembered in the days of our youth: all worldly things are vain: serving God is all in all.*

**R**EMEMBER thy creator in the days of thy youth, before the time of affliction come, and the years draw nigh of which thou shalt say: They please me not,

(a) Before the sun, and the light, and the moon, and the stars be darkened, and the clouds return after the rain:

3 When the keepers of the house shall tremble, and the strong men shall stagger, and the grinders shall be idle in a small number, and they that look through the holes shall be darkened.

4 And they shall shut the doors in the street, when the

grinder's voice shall be low, and they shall rise up at the voice of the bird, and all the daughters of musick shall grow deaf.

5 And they shall fear high things, and they shall be afraid in the way, the almond-tree shall flourish, the locust shall be made fat, and the caper-tree shall be destroyed: because man shall go into the house of his eternity, and the mourners shall go round about in the street.

6 Before the silver cord be broken, and the golden fillet shrink back, and the pitcher be crushed at the fountain, and the wheel be broken upon the cistern,

7 And the dust return into its earth, from whence it was, and the spirit return to God, who gave it.

8 Vanity of vanities, said Ecclesiastes, and all things are vanity.

9 And whereas Ecclesiastes was very wise, he taught the people, and declared the things that he had done: and seeking out, set forth many parables.

10 He sought profitable words, and wrote words most right, and full of truth.

11 The words of the wise

Chap. XII. (a) Ver. 2. *Before the sun, &c.* That is, before old age: the effects of which upon all the senses and faculties are described in the following verses, under a variety of figures.

are

are as goads, and as nails deeply fastened in, which by the counsel of masters are given from one shepherd.

12 More than these, my son, require not. Of making many books there is no end: and much study is an affliction of the flesh.

13 Let us all hear together the conclusion of the discourse. Fear God, and keep his commandments: for this (b) is all man:

14 And all things that are done, God will bring into judgment for every (c) error, whether it be good or evil.

(b) Ver. 13. *All man.* The whole business and duty of man.

(c) Ver. 14. *Error.* Or hidden and secret thing.

## SOLOMON'S

### (a) CANTICLE of CANTICLES.

#### CHAP. I.

*The spouse aspires to an union with Christ: their mutual love for one another.*

**L**ET him kiss me with the kiss of his mouth: for thy breasts are better than wine,

2 Smelling sweet of the best ointments. Thy name is as oil poured out: there-

fore young maidens have loved thee.

3 Draw me: we will run after thee to the odour of thy ointments. The king hath brought me into his store-rooms: we will be glad and

(a) *Canticle, &c.* This book is called *the Canticle of canticles*. That is to say, the most excellent of all canticles; because it is full of high mysteries, relating to the happy union of Christ and his spouse; which is here begun by love; and is to be eternal in heaven. The spouse of Christ is the church: more especially as to the happiest part of it, viz, perfect souls every one of which is his beloved; but above all others the immaculate and ever blessed virgin mother.

Y 3 rejoice

rejoice in thee, remembering  
thy breasts more than wine:  
the righteous love thee.

5 I am black but beautiful,  
O ye daughters of Jerusalem,  
as the rents of Cedar,  
as the curtains of Solomon.

6 Do not consider me that  
I am brown, because the sun  
hath altered my colour: the  
sons of my mother have fought  
against me, they have made me  
the keeper in the vineyards:  
my vineyard I have not kept.

7 Shew me, O thou whom  
my soul loveth, where thou  
feedest, where thou lyest in  
the midday, lest I begin to  
wander after the flocks of thy  
companions.

8 If thou know not thyself,  
O fairest among women,  
go forth, and follow after the  
steps of the flocks, and feed  
thy kids beside the tents of  
the shepherds.

9 To my company of  
horsemen, in Pharaoh's chariots  
have I likened thee, O my  
love.

10 Thy cheeks are beautiful  
as the turtle doves, thy  
neck as jewels.

11 We will make thee  
chains of gold, inlaid with  
silver.

12 While the king was at  
his repose, my spikenard sent  
forth the odour thereof.

13 A bundle of myrrh is  
my beloved to me, he shall  
abide between my breasts.

14 A clustre of cyprus my

love is to me, in the vineyards  
of Engaddi.

15 Behold thou art fair, O  
my love, behold thou art fair,  
thy eyes are as those of doves.

16 Behold thou art fair,  
my beloved, and comely: our  
bed is flourishing.

17 The beams of our houses  
are of cedar, our rafters of  
cypress trees.

## CHAP. II.

*Christ caresses his spouse: he  
invites her to him.*

I AM the flower of the field,  
and the lily of the valleys.

2 As the lily among thorns,  
so is my love among the  
daughters.

3 As the apple-tree among  
the trees of the woods, so is  
my beloved among the sons.  
I sat down under his shadow,  
whom I desired: and his fruit  
was sweet to my palate.

4 He brought me into the  
cellar of wine, he set in order  
charity in me.

5 Stay me up with flowers,  
compass me about with apples:  
because I languish with love.

6 His left hand is under my  
head, and his right hand shall  
embrace me.

7 I adjure you O ye daughters  
of Jerusalem, by the roes,  
and the harts of the fields,  
that you stir not up nor make  
the beloved to awake, till he  
please.

8 The voice of my beloved,  
behold he cometh leaping  
upon

upon the mountains, skipping over the hills.

9 My beloved is like a roe, or a young hart. Behold he standeth behind our wall, looking through the windows, looking through the lattices.

10 Behold my beloved speaketh to me: Arise, make haste, my love, my dove, my beautiful one, and come.

11 For winter is now past, the rain is over and gone.

12 The flowers have appeared in our land, the time of pruning is come: the voice of the turtle is heard in our land:

13 The fig-tree hath put forth her green figs: the vines in flower yield their sweet smell: Arise my love, my beautiful one, and come.

14 My dove in the clifts of the rock, in the hollow places of the wall shew me thy face, let thy voice sound in my ears: for thy voice is sweet, and thy face comely.

15 Catch us the little foxes, that destroy the vines: for our vineyard hath flourished.

16 My beloved to me, and I to him, who feedeth among the lilies,

17 Till the day break, and the shadows retire. Return: be like, my beloved, to a roe, or to a young hart upon the mountains of Bethel.

### CHAP. III.

*The spouse seeks Christ. The glory of his humanity.*

**I**N my bed by night I sought him whom my soul loveth, I sought him, and found him not.

2 I will rise, and will go about the city: in the streets and the broad ways I will seek him whom my soul loveth: I sought him, and I found him not.

3 The watchmen who keep the city, found me. Have you seen him, whom my soul loveth?

4 When I had a little passed by them, I found him whom my soul loveth: I held him; and I will not let him go, till I bring him into my mother's house, and into the chamber of her that bore me.

5 I adjure you O daughters of Jerusalem, by the roes, and the harts of the fields, that you stir not up, nor awake my beloved, till she please.

6 Who is she, that goeth up by the desert, as a pillar of smoke of aromatical spices, of myrrh, and frankincense, and of all the powders of the perfumer?

7 Behold threescore valiant ones of the most valiant of Israel, surround the bed of Solomon:

8 All holding swords, and most expert in war: every man's sword upon his thigh, because of fears in the night.

9 King Solomon hath made him a litter of the wood of Libanus:

10 The pillars thereof he made

made of silver, the seat of gold, the going up of purple: the midst he covered with charity for the daughters of Jerusalem.

11 Go forth, ye daughters of Sion, and see king Solomon in the diadem, where-with his mother crowned him in the day of his espousals, and in the day of the joy of his heart.

#### C H A P. IV.

*Christ sets forth the graces of his spouse: and declares his love for her.*

**H**OW beautiful art thou my love, how beautiful art thou! Thy eyes are doves eyes, besides what is hid within. Thy hair is as flocks of goats, which come up from mount Galaad.

2 Thy teeth as flocks of sheep, that are shorn, which come up from the washing, all with twins, and there is none barren among them.

3 Thy lips are as a scarlet lace: and thy speech sweet. Thy cheeks are as a piece of a pomegranate, besides that which lieth hid with in.

4 Thy neck is as the tower of David, which is built with bulwarks: a thousand bucklers hang upon it, all the armour of valiant men.

5 Thy two breasts like two young roes that are twins, which feed among the lilies.

6 Till the day break, and the shadows retire, I will go to

the mountain of myrrh, and to the hill of frankincense.

7 Thou art all fair, O my love, and there is not a spot in thee.

8 Come from Libanus, my spouse, come from Libanus, come: thou shalt be crowned from the top of Amana, from the top of Sanir and Hermon, from the dens of the lions, from the mountains of the leopards.

9 Thou hast wounded my heart, my sister, my spouse, thou hast wounded my heart with one of thy eyes, and with one hair of thy neck.

10 How beautiful are thy breasts, my sister, my spouse! thy breasts are more beautiful than wine, and the sweet smell of thy ointments above all aromatical spices.

11 Thy lips, my spouse, are as a dropping honey-comb, honey and milk are under thy tongue: and the smell of thy garments, as the smell of frankincense.

12 My sister my spouse is a garden inclosed, a garden inclosed, a fountain sealed up.

13 Thy plants are a paradise of pomegranates with the fruits of the orchard. Cyprus with spikenard,

14 Spikenard, and saffron, sweet cane and cinnamon, with all the trees of Libanus, myrrh and aloes with all the chief perfumes.

15 The fountain of gardens:

dens: the well of living waters, which run with a strong stream from Libanus.

16 Arise O north wind, and come O south wind, blow through my garden, and let the aromatical spices thereof flow.

CHAP. V.

*Christ calls his spouse: she languishes with love; and describes him by his graces.*

**L**ET my beloved come into his garden, and eat the fruit of his apple-trees. I am come into my garden O my sister, my spouse, I have gathered my myrrh, with my aromatical spices: I have eaten the honey-comb with my honey, I have drunk my wine with my milk: eat, O friends, and drink, and be inebriated my dearly beloved.

2 I sleep, and my heart watcheth: the voice of my beloved knocking: Open to me, my sister, my love, my dove, my undefiled: for my head is full of dew, and my locks of the drops of the nights.

3 I have put off my garment, how shall I put it on? I have washed my feet, how shall I defile them?

4 My beloved put his hand through the hole of the door, and my bowels were moved at his touch.

5 I arose up to open to my beloved: my hands dropped with myrrh, and my

fingers were full of the choicest myrrh.

6 I opened the bolt of my door to my beloved: but he had turned aside, and was gone. My soul melted, when he spoke: I sought him and found him not: I called, and he did not answer me.

7 The keepers that go about the city found me: they struck me, and wounded me: the keepers of the walls took away my vail from me.

8 I adjure you, O daughters of Jerusalem, if you find my beloved, that you tell him that I languish with love.

9 What manner of one is thy beloved of the beloved, O thou most beautiful among women? What manner of one is thy beloved of the beloved, that thou hast so adjured us?

10 My beloved is white and ruddy, chosen out of thousands.

11 His head is as the finest gold: his locks as branches of palm trees, black as a raven.

12 His eyes as doves upon brooks of waters, which are washed with milk, and sit beside the plentiful streams.

13 His cheeks are as beds of aromatical spices set by the perfumers. His lips are as lilies dropping choice myrrh.

14 His hands are turned and as of gold, full of hyacinths. His belly as of ivory, set with sapphires.

15 His

15 His legs as pillars of marble, that are set upon bases of gold. His form as of Libanus, excellent as the cedars.

16 His throat most sweet, and he is all lovely: such is my beloved, and he is my friend, O ye daughters of Jerusalem.

17 Whither is thy beloved gone, O thou most beautiful among women? whither is thy beloved turned aside, and we will seek him with thee?

### CHAP. VI.

*The spouse of Christ is but one: she is fair and terrible.*

**M**Y beloved is gone down into his garden, to the bed of aromatical spices, to feed in the gardens, and to gather lilies.

2 I to my beloved, and my beloved to me, who feedeth among the lilies.

3 Thou art beautiful, O my love, sweet, and comely as Jerusalem: terrible as an army set in array.

4 Turn away thy eyes from me, for they have made me flee away. Thy hair is as a flock of goats, that appear from Galaad.

5 Thy teeth as a flock of sheep, which come up from the washing, all with twins, and there is none barren among them.

6 Thy cheeks are as the bark of a pomegranate, beside what is hidden within thee.

7 There are threescore queens, and fourscore concubines, and young maidens without number.

8 One is my dove, my perfect one is *but* one, she is the only one of her mother, the chosen of her that bore her. The daughters saw her, and declared her most blessed: the queens and concubines, and they praised her.

9 Who is she that cometh forth as the morning rising, fair as the moon, bright as the sun, terrible as an army set in array?

10 I went down into the garden of nuts, to see the fruits of the vallies, and to look if the vineyard had flourished, and the pomegranates budded,

11 I knew not: my soul troubled me for the chariots of Aminadab.

12 Return, return O (a) Sulamitesse: return, return, that we may behold thee.

Chap. VI. (a) Ver. 12. *Sulamitesse*. That is, *the peaceful*. As Christ in the Canticle is represented under the figure and name of *Solomon*, the peaceful or *pacifick* king: so his spouse the church is called the *Sulamitesse*, by a name of the same origin and signification.

CHAP.

## C H A P. VII.

*A further description of the  
graces of the church the  
Spouse of Christ.*

**W**HAT shalt thou see  
in the Sulamite's but  
the companies of camps? How  
beautiful are thy steps in shoes,  
O prince's daughter? the joints  
of thy thighs are like jewels,  
that are made by the hand of a  
skilful workman.

2 Thy navel is like a round  
bowl never wanting cups. Thy  
belly is like a heap of wheat,  
set about with lilies.

3 Thy two breasts are like  
two young roes that are twins.

4 Thy neck as a tower of  
ivory. Thy eyes like the fish-  
pools in Hesebon, which are  
in the gate of the daughter of  
the multitude. Thy nose is as  
the tower of Libanus, that  
looketh toward Damascus.

5 Thy head is like Carmel:  
and the hairs of thy head as  
the purple of the king bound  
in the channel.

6 How beautiful art thou,  
and how comely, my dearest,  
in delights!

7 Thy stature is like to a  
palm-tree, and thy breasts to  
clusters of grapes.

8 I said: I will go up into  
the palm-tree, and will take  
hold of the fruit thereof: and  
thy breasts shall be as the clu-  
sters of the vine: and the  
odour of thy mouth like ap-  
ples.

9 Thy throat like the best  
wine, worthy for my beloved  
to drink, and for his lips and  
his teeth to ruminare.

10 I to my beloved, and  
his turning is towards me.

11 Come, my beloved, let  
us go forth into the field, let  
us abide in the villages.

12 Let us get up early to  
the vineyards, let us see if the  
vineyard flourish, if the flow-  
ers be ready to bring forth  
fruits, if the pomegranates flou-  
rish: there will I give thee  
my breasts.

13 The mandrakes give a  
smell. In our gates are all  
fruits: the new and the old,  
my beloved, I have kept for  
thee.

## C H A P. VIII.

*The love of the church to Christ:  
his love to her.*

**W**H O shall give thee  
to me for my bro-  
ther, sucking the breasts of  
my mother, that I may find  
thee without, and kiss thee,  
and now no man may despise  
me?

2 I will take hold of thee,  
and bring thee into my mo-  
ther's house: there thou shalt  
teach me, and I will give thee  
a cup of spiced wine, and new  
wine of my pomegranates.

3 His left hand under my  
head, and his right hand shall  
embrace me.

4 I adjure you, O daugh-  
ters of Jerusalem, that you  
stir

stir not up, nor awake my love till she please.

5 Who is this, that cometh up from the desert, flowing with delights, leaning upon her beloved? Under the apple-tree I raised thee up: there thy mother was corrupted, there she was deflowered that bore thee.

6 Put me as a seal upon thy heart, as a seal upon thy arm: for love is strong as death: (a) jealousy is hard as hell, the lamps thereof are lamps of fire and flames.

7 Many waters cannot quench charity, neither can the floods drown it: if a man should give all the substance of his house for love, he shall despise it as nothing. Our sister is little, and hath no breasts. What shall we do to our sister in the day when she is to be spoken to?

9 If she be a wall, let us build upon it bulwarks of

silver: if she be a door, let us join it together with boards of cedar.

10 I am a wall: and my breasts are as a tower, since I am become in his presence as one finding peace.

11 The peaceable had a vineyard, in that which hath people: he let out the same to keepers, every man bringeth for the fruit thereof a thousand pieces of silver.

12 My vineyard is before me. A thousand are for thee, the peaceable, and two hundred for them, that keep the fruit thereof.

13 Thou that dwellest in the gardens, the friends hear-ken: make me hear thy voice.

14 Flee away, O my beloved, and be like to the roe, and to the young hart upon the mountains of aromatical spices.

Chap. VIII. (a) Ver. 6. burning love.

*Jealousy.* That is, zealous and

*The*

# The Book of (a) WISDOM.

## CHAP. I.

*An exhortation to seek God sincerely, who cannot be deceived, and desireth not our death.*

**L**OVE justice, you that are the judges of the earth. Think of the Lord in goodness, and seek him in simplicity of heart:

2 For he is found by them, that tempt him not: and he sheweth himself to them, that have faith in him.

3 For perverse thoughts separate from God: and his power, when it is tried, reproveth the unwise:

4 For wisdom will not enter into a malicious soul, nor dwell in a body subject to sins.

5 For the Holy Spirit of discipline will flee from the deceitful, and will withdraw himself from thoughts that are without understanding, and he shall not abide when iniquity cometh in.

6 For the spirit of wis-

dom is benevolent, and will not acquit the evil speaker of his lips: for God is witness of his reins, and he is a true searcher of his heart, and a hearer of his tongue.

7 For the Spirit of the Lord hath filled the whole world: and that, which containeth all things, hath knowledge of the voice.

8 Therefore he that speaketh unjust things, can not be hid, neither shall the chastising judgment pass him by.

9 For inquisition shall be made into the thoughts of the ungodly: and the hearing of his words shall come to God, to the chastising of his iniquities.

10 For the ear of jealousy heareth all things, and the tumult of murmuring shall not be hid.

(a) *Wisdom.* This book is so called, because it treats of the excellence of *wisdom*, the means to obtain it, and the happy fruits it produces. It is written in the person of Solomon and contains his sentiments. But it is uncertain who was the writer. It is not in the Hebrew bible, because it was not published till after Eſdras had closed up the Hebrew canon of the scriptures. But it is received by the catholic church, by apostolical tradition, agreeably to many ancient fathers and councils.

11 Keep yourselves therefore from murmuring, which profiteth nothing, and refrain your tongue from detraction, for an obscure speech shall not go for nought: and the mouth that believeth, killeth the soul.

12 Seek not death in the error of your life, neither procure ye destruction by the works of your hands.

13 For God made not death, neither hath he pleasure in the destruction of the living.

14 For he created all things that they might be: and he made the nations of the earth for health: and there is no poison of destruction in them, nor kingdom of hell upon the earth.

15 (For justice is perpetual and immortal.)

16 But the wicked with works and words have called it to them: and esteeming it a friend, have fallen away, and have made a covenant with it: because they are worthy to be of the part thereof.

## C H A P. II.

*The vain reasonings of the wicked: their persecuting the just, especially the Son of God.*

**F**OR they have said, reasoning with themselves, but not right: The time of our life is short and tedious, and in the end of a man there is no remedy, and no man

hath been known to have returned from hell:

2 For we are born of nothing, and after this we shall be as if we had not been: for the breath in our nostrils is smoke: and speech a spark to move our heart,

3 Which being put out, our body shall be ashes, and our spirit shall be poured abroad as soft air, and our life shall pass away as the trace of a cloud, and shall be dispersed as a mist, which is driven away by the beams of the sun, and overpowered with the heat thereof:

4 And our name in time shall be forgotten, and no man shall have any remembrance of our works.

5 For our time is as the passing of a shadow, and there is no going back of our end: for it is fast sealed, and no man returneth.

6 Come therefore, and let us enjoy the good things that are present, and let us speedily use the creatures as in youth.

7 Let us fill ourselves with costly wine, and ointments: and let not the flower of the time pass by us.

8 Let us crown ourselves with roses, before they be withered: let no meadow escape our riot.

9 Let none of us go without his part in luxury: let us every where leave tokens

of

of joy : for this is our portion, and this *our* lot.

10 Let us oppress the poor just man, and not spare the widow, nor honour the ancient grey hairs of the aged.

11 But let our strength be the law of justice : for that which is feeble, is found to be nothing worth.

12 Let us therefore lie in wait for the just, because he is not for our turn, and he is contrary to our doings, and upbraideth us with transgressions of the law, and divulgeth against us the sins of our way of life.

13 He boasteth that he hath the knowledge of God, and calleth himself the son of God.

14 He is become a censurer of our thoughts.

15 He is grievous unto us, even to behold ; for his life is not like other mens, and his ways are very different.

16 We are esteemed by him as triflers, and he abstaineth from our ways as from filthiness, and he preferreth the latter end of the just, and glorieth that he hath God for his father.

17 Let us see then if his words be true, and let us prove what shall happen to him, and we shall know what his end shall be.

18 For if he be the true son of God, he will defend him, and will deliver him

from the hands of his enemies.

19 Let us examine him by outrages and tortures, that we may know his meekness and try his patience.

20 Let us condemn him to a most shameful death : for there shall be respect had unto him by his words.

21 These things they thought, and were deceived : for their own malice blinded them.

22 And they knew not the secrets of God, nor hoped for the wages of justice, nor esteemed the honour of holy souls.

23 For God created man incorruptible, and to the image of his own likeness he made him.

24 But by the envy of the devil, death came into the world :

25 And they follow him that are of his side.

### CHAP. III.

*The happiness of the just : and the unhappiness of the wicked.*

**B**UT the souls of the just are in the hand of God, and the torment of death shall not touch them.

2 In the sight of the unwise they seemed to die : and their departure was taken for misery :

3 And their going away from us, for utter destruction :

struction: but they are in peace.

4 And though in the sight of men they suffered torments, their hope is full of immortality.

5 Afflicted in few things, in many they shall be well rewarded: because God hath tried them, and found them worthy of himself.

6 As gold in the furnace he hath proved them, and as a victim of a holocaust he hath received them, and in time there shall be respect had to them.

7 The just shall shine, and shall run to and fro like sparks among the reeds.

8 They shall judge nations, and rule over people, and their Lord shall reign for ever.

9 They that trust in him, shall understand the truth: and they that are faithful in love shall rest in him: for grace and peace is to his elect.

10 But the wicked shall be punished according to their own devices: who have neglected the just, and have revolted from the Lord.

11 For he that rejecteth wisdom, and discipline, is unhappy: and their hope is vain, and their labours without fruit, and their works unprofitable.

12 Their wives are foolish, and their children wicked.

13 Their offspring is cursed: for happy is the barren: and the undefiled, that hath not known

bed in sin: she shall have fruit in the visitation of holy souls.

14 And the eunuch, that hath not wrought iniquity with his hands, nor thought wicked things against God: for the precious gift of faith shall be given to him, and a most acceptable lot in the temple of God.

15 For the fruit of good labours is glorious, and the root of wisdom never faileth.

16 But the children of adulterers shall not come to perfection, and the seed of the unlawful bed shall be rooted out.

17 And if they live long, they shall be nothing regarded, and their last old age shall be without honour.

18 And if they die quickly, they shall have no hope, nor speech of comfort in the day of trial.

19 For dreadful are the ends of a wicked race.

#### C H A P. IV.

*The difference between the chaste and the adulterous generations: and between the death of the just, and the wicked.*

**O** How beautiful is the chaste generation with glory: for the memory thereof is immortal: because it is known both with God, and with men.

2 When it is present, they imitate it: and they desire it when it hath withdrawn itself, and it triumpheth crowned for ever,

ever, winning the reward of undefiled conflicts.

3 But the multiplied brood of the wicked shall not thrive, and bastard slips shall not take deep root, nor any fast foundation.

4 And if they flourish in branches for a time, yet standing not fast, they shall be shaken with the wind, and through the force of winds they shall be rooted out.

5 For the branches not being perfect, shall be broken, and their fruits shall be unprofitable, and sour to eat, and fit for nothing.

6 For the children that are born of unlawful beds, are witnesses of wickedness against their parents in their trial.

7 But the just man, if he be prevented with death, shall be in rest.

8 For venerable old age is not that of long time, nor counted by the number of years: but the understanding of a man is grey hairs:

9 And a spotless life is old age.

10 He pleased God and was beloved, and living among sinners he was translated.

11 He was taken away lest wickedness should alter his understanding, or deceit beguile his soul.

12 For the bewitching of vanity obscureth good things, and the wandering of concupi-

scence overturneth the innocent mind.

13 Being made perfect in a short space, he fulfilled a long time:

14 For his soul pleased God: therefore he hastened to bring him out of the midst of iniquities: but the people see this, and understand not, nor lay up such things in their hearts:

15 That the grace of God, and his mercy is with his saints, and that he hath respect to his chosen.

16 But the just that is dead, condemneth the wicked that are living, and youth soon ended, the long life of the unjust.

17 For they shall see the end of the wise man, and shall not understand what God hath designed for him, and why the Lord hath set him in safety.

18 They shall see him, and shall despise him: but the Lord shall laugh them to scorn,

19 And they shall fall after this without honour, and be a reproach among the dead for ever: for he shall burst them puffed up *and* speechless, and shall shake them from the foundations, and they shall be utterly laid waste: they shall be in sorrow, and their memory shall perish.

20 They shall come with fear at the thought of their sins, and their iniquities shall stand against them to convict them.

## C H A P. V.

*The fruitless repentance of the wicked in another world: the reward of the just.*

**T**HEN shall the just stand with great constancy against those that have afflicted them, and taken away their labours.

2 These seeing it, shall be troubled with terrible fear, and shall be amazed at the suddenness of their unexpected salvation,

3 Saying within themselves, repenting, and groaning for anguish of spirit: These are they, whom we had sometime in derision, and for a parable of reproach.

4 We fools esteemed their life madness, and their end without honour.

5 Behold, how they are numbered among the children of God, and their lot is among the saints.

6 Therefore we have erred from the way of truth, and the light of justice hath not shined unto us, and the sun of understanding hath not risen upon us.

7 We wearied ourselves in the way of iniquity and destruction, and have walked through hard ways, but the way of the Lord we have not known.

8 What hath pride profited us? or what advantage hath the boasting of riches brought us?

9 All those things are passed away like a shadow, and like a post that runneth on,

10 And as a ship, that passeth through the waves: whereof when it is gone by, the trace cannot be found, nor the path of its keel in the waters:

11 Or as when a bird flieth through the air, of the passage of which no mark can be found, but only the sound of the wings beating the light air, and parting it by the force of her flight; she moved her wings, and hath flown through, and there is no mark found afterwards of her way:

12 Or as when an arrow is shot at a mark, the divided air presently cometh together again, so that the passage thereof is not known:

13 So we also being born, forthwith ceased to be: and have been able to shew no mark of virtue: but are consumed in our wickedness.

14 Such things as these the sinners said in hell:

15 For the hope of the wicked is as dust, which is blown away with the wind, and as a thin froth which is dispersed by the storm: and as smoke that is scattered abroad by the wind: and as the remembrance of a guest of one day that passeth by.

16 But the just shall live for

for evermore: and their reward is with the Lord, and the care of them with the most High.

17 Therefore shall they receive a kingdom of glory, and a crown of beauty at the hand of the Lord: for with his right hand he will cover them, and with his holy arm he will defend them.

18 And his zeal will take armour, and he will arm the creature for the revenge of his enemies.

19 He will put on justice as a breastplate, and will take true judgment instead of a helmet:

20 He will take equity for an invincible shield:

21 And he will sharpen his severe wrath for a spear, and the whole world shall fight with him against the unwise.

22 Then shafts of lightening shall go directly from the clouds, as from a bow well bent, they shall be shot out, and shall fly to the mark.

23 And thick hail shall be cast upon them from the stone-casting wrath; the water of the sea shall rage against them, and the rivers shall run together in a terrible manner.

24 A mighty wind shall stand up against them, and as a whirlwind shall divide them: and their iniquity shall bring all the earth to a desert, and wickedness shall overthrow the thrones of the mighty.

## C H A P. VI.

*An address to princes to seek after wisdom: she is easily found by those that seek her.*

**W**ISDOM is better than strength: and a wise man is better than a strong man.

2 Hear therefore ye kings, and understand, learn ye that are judges of the ends of the earth.

3 Give ear, you that rule the people, and that please yourselves in multitudes of nations:

4 For power is given you by the Lord, and strength by the most High, who will examine your works, and search out your thoughts:

5 Because being ministers of his kingdom, you have not judged rightly, nor kept the law of justice, nor walked according to the will of God.

6 Horribly and speedily will he appear to you: for a most severe judgment shall be for them that bear rule.

7 For to him that is little, mercy is granted: but the mighty shall be mightily tormented.

8 For God will not except any man's person, neither will he stand in awe of any man's greatness: for he made the little and the great, and he hath equally care of all.

9 But a greater punishment is ready for the more mighty.

10 To you therefore, O kings, are these my words, that you may learn wisdom, and not fall from it.

11 For they that have kept just things justly, shall be justified: and they that have learned these things, shall find what to answer.

12 Covet ye therefore my words, and love them, and you shall have instruction.

13 Wisdom is glorious, and never fadeth away, and is easily seen by them that love her, and is found by them that seek her.

14 She preventeth them that covet her, so that she first sheweth herself unto them.

15 He that awaketh early to seek her, shall not labour: for he shall find her sitting at his door.

16 To think therefore upon her, is perfect understanding: and he that watcheth for her, shall quickly be secure.

17 For she goeth about seeking such as are worthy of her, and she sheweth herself to them chearfully in the ways, and meeteth them with all providence.

18 For the beginning of her is the most true desire of discipline.

19 And the care of discipline is love: and love is the keeping of her laws: and the keeping of her laws is the firm foundation of incorruption:

20 And incorruption bringeth near to God.

21 Therefore the desire of wisdom bringeth to the everlasting kingdom.

22 If then your delight be in thrones, and scepters, O ye kings of the people, love wisdom, that you may reign for ever.

23 Love the light of wisdom, all ye that bear rule over peoples.

24 Now what wisdom is, and what was her origin, I will declare: and I will not hide from you the mysteries of God, but will seek her out from the beginning of her birth, and bring the knowledge of her to light, and will not pass over the truth:

25 Neither will I go with consuming envy: for such a man shall not be partaker of wisdom.

26 Now the multitude of the wise is the welfare of the whole world: and a wise king is the upholding of the people.

27 Receive therefore instruction by my words, and it shall be profitable to you.

#### CHAP. VII.

*The excellence of wisdom: how she is to be found.*

**I** Myself also am a mortal man, like all others, and of the race of him, that was first made of the earth, and in the womb of my mother I was fashioned to be flesh,

1 In the time of ten months

I was compacted in blood, of the seed of man, and the pleasure of sleep concurring.

3 And being born I drew in the common air, and fell upon the earth, that is made alike, and the first voice which I uttered was crying, as all others do.

4 I was nursed in swadling cloths, and with great cares.

5 For none of the kings had any other beginning of birth.

6 For all men have one entrance into life, and the like going out.

7 Wherefore I wished, and understanding was given me: and I called upon God, and the spirit of wisdom came upon me:

8 And I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her.

9 Neither did I compare unto her any precious stone: for all gold in comparison of her, is as a little sand, and silver in respect to her shall be counted as clay.

10 I loved her above health and beauty, and chose to have her instead of light: for her light can not be put out.

11 Now all good things came to me together with her, and innumerable riches through her hands,

12 And I rejoiced in them all: for this wisdom went before me, and I knew not that she was the mother of them all.

13 Which I have learned without guile, and communicate without envy, and her riches I hide not.

14 For she is an infinite treasure to men: which they that use, become the friends of God, being commended for the gifts of discipline.

15 And God hath given to me to speak as I would, and to conceive thoughts worthy of those things that are given me: because he is the guide of wisdom, and the director of the wise:

16 For in his hand are both we, and our words, and all wisdom, and the knowledge and skill of works.

17 For he hath given me the true knowledge of the things that are: to know the disposition of the whole world, and the virtues of the elements,

18 The beginning, and ending, and midst of the times, the alterations of their courses, and the changes of seasons,

19 The revolutions of the year, and the dispositions of the stars,

20 The natures of living creatures, and rage of wild beasts, the force of winds, and reasonings of men, the diversities of plants, and the virtues of roots,

21 And all such things as are hid and not foreseen, I have learned: for wisdom, which is the worker of all things, taught me.

22 For in her is the spirit of understanding: holy, one, manifold, subtile, eloquent, active, undefiled, sure, sweet, loving that which is good, quick, which nothing hindereth, beneficent,

23 Gentle, kind, stedfast, assured, secure, having all power, overseeing all things, and containing all spirits: intelligible, pure, subtile.

24 For wisdom is more active than all active things: and reacheth every where by reason of her purity.

25 For she is a vapour of the power of God, and a certain pure emanation of the glory of the almighty God: and therefore no defiled thing cometh into her.

26 For she is the brightness of eternal light, and the unspotted mirror of God's majesty, and the image of his goodness.

27 And being but one, she can do all things: and remaining in herself the same, she reneweth all things, and through nations conveyeth herself into holy souls, and maketh friends of God and prophets.

28 For God loveth none but him that dwelleth with wisdom.

29 For she is more beautiful than the sun, and above all the order of the stars; being compared with the light, she is found before it.

30 For after this cometh night, but no evil can overcome wisdom.

## C H A P. VIII.

*Further praises of wisdom: and her fruits.*

**S**HE reacheth therefore from end to end mightily, and ordereth all things sweetly.

2 Her have I loved, and have sought her out from my youth, and have desired to take her for my spouse, and I became a lover of her beauty.

3 She glorifieth her nobility by being conversant with God: yea and the Lord of all things hath loved her.

4 For it is she that teacheth the knowledge of God, and is the chooser of his works.

5 And if riches be desired in life, what is richer than wisdom, which maketh all things?

6 And if sense work: who is a more artful worker than she of those things that are?

7 And if a man love justice: her labours have great virtues: for she teacheth temperance, and prudence, and justice, and fortitude, which are such things as men can have nothing more profitable in life.

8 And if a man desire much knowledge: she knoweth things past, and judgeth of things to come: she knoweth

eth the subtilties of speeches, and the solutions of arguments: she knoweth signs and wonders before they be done, and the events of times and ages.

9 I purposed therefore to take her to me to live with me: knowing that she will communicate to me of her good things, and will be a comfort in my cares and grief.

10 For her sake I shall have glory among the multitude, and honour with the ancients, though I be young:

11 And I shall be found of a quick conceit in judgment, and shall be admired in the sight of the mighty, and the faces of princes shall wonder at me.

12 They shall wait for me when I hold my peace, and they shall look upon me when I speak, and if I talk much they shall lay their hands on their mouth.

13 Moreover by the means of her I shall have immortality: and shall leave behind me an everlasting memory to them that come after me.

14 I shall set the people in order: and nations shall be subject to me.

15 Terrible kings hearing shall be afraid of me: among the multitude I shall be found good, and valiant in war.

16 When I go into my house, I shall repose myself with her: for her conversa-

tion hath no bitterness, nor her company any tediousness, but joy and gladness.

17 Thinking these things with myself, and pondering them in my heart, that to be allied to wisdom is immortality,

18 And that there is great delight in her friendship, and inexhaustible riches in the works of her hands, and in the exercise of conference with her, wisdom; and glory in the communication of her words: I went about seeking, that I might take her to myself.

19 And I was a witty child, and had received a good soul.

20 And whereas I was more good, I came to a body undefiled.

21 And as I knew that I could not otherwise be content, except God gave it, and this also was a point of wisdom, to know whose gift it was: I went to the Lord, and besought him, and said with my whole heart:

#### CHAP. IX.

*Solomon's prayer for wisdom.*

**G**OD of my fathers, and Lord of mercy, who hast made all things with thy word,

2 And by thy wisdom hast appointed man, that he should have dominion over the creature that was made by thee,

3 That

3 That he should order the world according to equity and justice, and execute justice with an upright heart :

4 Give me wisdom, that sitteth by thy throne, and cast me not off from among thy children :

5 For I am thy servant, and the son of thy handmaid, a weak man, and of short time, and falling short of the understanding of judgment and laws.

6 For if one be perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded

7 Thou hast chosen me to be king of thy people, and a judge of thy sons and daughters :

8 And hast commanded me to build a temple on thy holy mount, and an altar in the city of thy dwelling-place, a resemblance of thy holy tabernacle, which thou hast prepared from the beginning :

9 And thy wisdom with thee, which knoweth thy works, which then also was present when thou madest the world, and knew what was agreeable to thy eyes, and what was right in thy commandments.

10 Send her out of thy holy heaven, and from the throne of thy majesty, that she may be with me, and may labour with me, that I may

know what is acceptable with thee :

11 For she knoweth and understandeth all things, and shall lead me soberly in my works, and shall preserve me by her power.

12 So shall my works be acceptable, and I shall govern thy people justly, and shall be worthy of the throne of my father.

13 For who among men is he that can know the counsel of God? or who can think what the will of God is?

14 For the thoughts of mortal men are fearful, and our counsels uncertain.

15 For the corruptible body is a load upon the soul, and the earthly habitation presseth down the mind that museth upon many things.

16 And hardly do we guess aright at things that are upon earth : and with labour do we find the things that are before us. But the things that are in heaven, who shall search out?

17 And who shall know thy thought, except thou give wisdom, and send thy holy Spirit from above :

18 And so the ways of them that are upon earth may be corrected, and men may learn the things that please thee?

19 For by wisdom they were healed, whosoever have pleased thee, O Lord, from the beginning,

## CHAP. X.

*What wisdom did for Adam, Noe, Abraham, Lot, Jacob, Joseph, and the people of Israel.*

**S**HE preserved him, that was first formed by God the father of the world, when he was created alone,

2 And she brought him out of his sin, and gave him power to govern all things.

3 But when (a) the unjust went away from her in his anger, he perished by the fury wherewith he murdered his brother.

4 (b) For whose cause, when water destroyed the earth, wisdom healed it again, directing the course of the (c) just by contemptible wood.

5 Moreover when the nations had conspired together to consent to wickedness, (d) she knew the just, and preserved him without blame to God,

(e) and kept him strong against the compassion for his son.

6 She delivered (f) the just man who fled from the wicked that were perishing, when the fire came down upon (g) Pentapolis :

7 Whose land for a testimony of their wickedness is desolate and smoketh to this day, and the trees bear fruits that ripen not, and a standing pillar of salt is a monument of an incredulous soul.

8 For regarding not wisdom, they did not only slip in this, that they were ignorant of good things, but they left also unto men a memorial of their folly, so that in the things, in which they sinned, they could not so much as lie hid.

9 But wisdom hath delivered from sorrow them that attend upon her.

10 She conducted (b) the just, when he fled from his brother's wrath, through the

Chap. X. Ver. 3. (a) *The unjust.* Cain.

(b) Ver. 4. *For whose cause, viz.* For the wickedness of the race of Cain.

(c) *Ibidem The just.* Noe.

(d) Ver. 5. *She knew the just.* She found out and approved Abraham.

(e) *Ibidem. And kept him strong, &c.* Gave him strength to stand firm against the efforts of his natural tenderness, when he was ordered to sacrifice his son.

(f) *Ibidem The just man.* Lot.

(g) *Ibidem Pentapolis.* The land of the five cities, Sodom, Gomorrah, &c.

(b) Ver. 10. *The just.* Jacob.

right ways, and shewed him the kingdom of God, and gave him the knowledge of the holy things, made him honourable in his labours, and accomplished his labours

11 In the deceit of them that over-reached him, she stood by him, and made him honourable.

12 She kept him safe from his enemies, and she defended him from seducers, and gave him a strong (i) conflict, that he might overcome, and know that wisdom is mightier than all.

13 She forsook not (k) the just when he was sold, but delivered him from sinners: she went down with him into the pit,

14 And in bands she left him not, till she brought him the scepter of the kingdom, and power against those, that oppressed him: and shewed them to be liars, that had accused him, and gave him everlasting glory.

15 She delivered the just people, and blameless seed from the nation, that oppressed them.

16 She entered into the soul of (l) the servant of God, and stood against dreadful

kings in wonders and signs.

17 And she rendered to the just the wages of their labours, and conducted them in a wonderful way: and she was to them for a covert by day, and for the light of stars by night:

18 And she brought them through the red sea, and carried them over through a great water.

19 But their enemies she drowned in the sea, and from the depth of hell she brought them out. Therefore the just took the spoils of the wicked,

20 And they sung to thy holy name, O Lord, and they praised with one accord thy victorious hand.

21 For wisdom opened the mouth of the dumb, and made the tongues of infants eloquent.

#### CH A P. XI.

*Other benefits of wisdom to the people of God.*

SHE prospered their works in the hands of (a) the holy prophet.

2 They went through wildernesses, that were not inhabited, and in desert places they pitched their tents.

3 They stood against (b) their enemies, and revenged

(i) Ver. 12. *Conflict*, viz. With the Angel.

(k) Ver. 13. *The just when he was sold*, viz. Joseph.

(l) Ver. 16. *The servant of God*, viz. Moses.

Chap. XI. (a) Ver. 1. *The holy prophet*, Moses.

(b) Ver. 3. *Their enemies*. The Amalecites.

themselves of their adversaries.

4 They were thirsty, and they called upon thee, and water was given them out of the high rock, and a refreshment of their thirst out of the hard stone.

5 For (c) by what things their enemies were punished, when their drink failed them, while the children of Israel abounded therewith and rejoiced;

6 By the same things they in their need were benefited.

7 For instead of a fountain of an ever-running river, thou gavest human blood to the unjust.

8 And whilst they were diminished for a manifest reproof of their murdering the infants, thou gavest to thine abundant water unlooked for:

9 Shewing by the thirst, that was then, how thou didst exalt thine, and didst kill their adversaries.

10 For when they were tried, and chastised with mercy, they knew how the wick-

ed were judged with wrath and tormented.

11 For thou didst admonish and try them as a father: but the others, as a severe king, thou didst examine and condemn.

12 For whether absent or present, they were tormented alike.

13 For a double affliction came upon them, and a groaning for the remembrance of things past.

14 For when they heard that (d) by their punishments the others were benefited, they remembered the Lord, wondering at the end of what was come to pass.

15 For whom they scorned before, when he was thrown out, at the time of his being wickedly exposed to perish, him they admired in the end, when they saw the event: their thirsting being unlike to that of the just.

16 But for the foolish devices of their iniquity, because some being deceived worshipped dumb serpents, and worth-

(c) Ver. 5. *By what things, &c.* The meaning is, that God, who wrought a miracle to punish the Egyptians by thirst, when he turned all their waters into blood, (at which time the Israelites, who were exempt from those plagues, had plenty of water) wrought another miracle in favour of his own people in their thirst, by giving them water out of the rock.

(d) Ver. 14. *By their punishments, &c.* That is, that the Israelites had been benefited and miraculously favoured in that same kind, in which they had been punished.

less beasts, thou didst send upon them a multitude of (e) dumb beasts for vengeance :

17 That they might know that by what things a man sinneth, by the same also he is tormented.

18 For thy almighty hand, which made the world of matter without form, was not unable to send upon them a multitude of bears, or fierce lions,

19 Or unknown beasts of a new kind, full of rage ; either breathing out a fiery vapour, or sending forth a stinking smoke, or shooting horrible sparks out of their eyes :

20 Whereof not only the hurt might be able to destroy them, but also the very sight might kill them through fear.

21 Yea and without these, they might have been slain with one blast, persecuted by their own deeds, and scattered by the breath of thy power : but thou hast ordered all things in measure, and number, and weight.

22 For great power always belonged to thee alone : and who shall resist the strength of thy arm ?

23 For the whole world before thee is as the least grain of the balance, and as a drop of the morning dew, that falleth down upon the earth.

24 But thou hast mercy up-

on all, because thou canst do all things, and winkest at the sins of men for the sake of repentance.

25 For thou lovest all things that are, and hatest none of the things which thou hast made : for thou didst not appoint, or make any thing hating it.

26 And how could any thing endure, if thou wouldst not ? or be preserved, if not called by thee ?

27 But thou sparest all : because they are thine. O Lord, who lovest souls.

## C H A P. XII.

*God's wisdom and mercy in his proceedings with the Chananeites.*

**O** How good and sweet is thy Spirit, O Lord, in all things !

2 And therefore thou chastisest them that err, by little and little : and admonishest them, and speakest to them, concerning the things wherein they offend : that leaving their wickedness, they may believe in thee, O Lord.

3 For, those ancient inhabitants of thy holy land, whom thou didst abhor,

4 Because they did works hateful to thee by their forceries, and wicked sacrifices,

5 And those merciless mur-

(e) Ver. 16. *Dumb beasts.* viz. Frogs, sciniphs, flies, and locusts.

derers of their own children, and eaters of mens bowels, and devourers of blood (a) from the midst of thy consecration,

6 And *those* parents sacrificing with their own hands helpless souls, it was thy will to destroy by the hands of our parents,

7 That the land which of all is most dear to thee might receive a worthy colony of the children of God.

8 Yet even those thou sparedst as men, and didst send wasps forerunners of thy host, to destroy them by little and little.

9 Not that thou wast unable to bring the wicked under the just by war, or by cruel beasts, or with one rough word to destroy them at once:

10 But executing thy judgments by degrees thou gavest them place of repentance, not being ignorant, that they were a wicked generation, and their malice natural, and that their thought could never be changed.

11 For it was a cursed seed from the beginning: neither didst thou for fear of any one give pardon to their sins.

12 For who shall say to thee: What hast thou done?

or who shall withstand thy judgment? or who shall come before thee *to be* a revenger of wicked men? or who shall accuse thee, if the nations perish, which thou hast made?

13 For there is no other God but thou, who hast care of all, that thou shouldst shew that thou dost not give judgment unjustly.

14 Neither shall king, nor tyrant in thy sight enquire about them, whom thou hast destroyed.

15 For so much then as thou art just, thou orderest all things justly: thinking it not agreeable to thy power, to condemn him, who deserveth not to be punished.

16 For thy power is the beginning of justice: and because thou art Lord of all, thou makest thyself gracious to all.

17 For thou shewest thy power, when men will not believe thee to be absolute in power, and thou convincest the boldness of them, that know thee not.

18 But thou being master of power, judgest with tranquillity, and with great favour disposest of us: for thy power is at hand when thou wilt.

19 But thou hast taught thy people by such works, that

Chap. XII. (a) Ver. 5. *From the midst of thy consecration.* Literally *sacrament.* That is, the land sacred to thee, in which thy temple was to be established, and man's redemption to be wrought.

they must be just and humane, and hast made thy children to be of a good hope: because in judging thou givest place for repentance for sins.

20 For if thou didst punish the enemies of thy servants, and that deserved to die, with so great deliberation, giving them time and place, where by they might be changed from their wickedness:

21 With what circumspection hast thou judged thy own children, to whose parents thou hast sworn and made covenants of good promises?

22 Therefore whereas thou chastisest us, thou scourgest our enemies very many ways, to the end that when we judge we may think on thy goodness: and when we are judged, we may hope for thy mercy.

23 Wherefore thou hast also greatly tormented them, who in their life have lived foolishly and unjustly, by the same things, which they worshipped.

24 For they went astray for a long time in the ways of error, holding those things for gods which are the most worthless among beasts, living after the manner of children without understanding.

25 Therefore thou hast sent a judgment upon them as senseless children to mock them.

26 But they that were not amended by mockeries and re-

prehensions, experienced the worthy judgment of God.

27 For seeing with indignation that they suffered by those very things which they took for gods, when they were destroyed by the same, they acknowledged him true God, whom in time past they denied that they knew: for which cause the end also of their condemnation came upon them.

### C H A P. XIII.

*Idolaters are inexcusable: and those most of all that worship for gods the works of the hands of men.*

**B**UT all men are vain, in whom there is not the knowledge of God: and who by these good things that are seen could not understand him, that is, neither by attending to the works have acknowledged who was the workman:

2 But have imagined either the fire, or the wind, or the swift air, or the circle of the stars, or the great water, or the sun and moon, to be the gods that rule the world.

3 With whose beauty if they being delighted, took them to be gods: let them know how much the Lord of them is more beautiful than they. For the first author of beauty made all those things.

4 Or if they admired their power and their effects, let them understand by them, that he that made them, is mightier than they:

5 For by the greatness of the beauty, and of the creature, the creator of them may be seen, so as to be known thereby.

6 But yet as to these they are less to be blamed. For they perhaps err, seeking God, and desirous to find him.

7 For being conversant among his works, they search: and they are persuaded that the things are good which are seen.

8 But then again they are not to be pardoned.

9 For if they were able to know so much, as to make a judgment of the world: how did they not more easily find out the Lord thereof?

10 But unhappy are they, and their hope is among the dead, who have called gods the works of the hands of men, gold and silver, the inventions of art, and the resemblances of beasts, or an unprofitable stone the work of an ancient hand.

11 Or if an artist, a carpenter, hath cut down a tree proper for his use in the wood, and skilfully taken off all the bark thereof, and with his art, diligently formeth a vessel profitable for the common uses of life,

12 And useth the chips of his work to dress his meat:

13 And taking what was

left thereof, which is good for nothing, being a crooked piece of wood, and full of knots, carveth it diligently when he hath nothing else to do, and by the skill of his art fashioneth it and maketh it like the image of a man.

14 Or the resemblance of some beast, laying it over with vermilion, and painting it red, and covering every spot that is in it:

15 And maketh a convenient dwelling-place for it, and setting it in a wall, and fastening it with iron,

16 Providing for it, lest it should fall, knowing that it is unable to help itself: for it is an image, and hath need of help.

17 And then maketh prayer to it, inquiring concerning his substance, and his children, or his marriage. And he is not ashamed to speak to that which hath no life:

18 And for health he maketh supplication to the weak, and for life prayeth to that which is dead, and for help calleth upon that which is unprofitable:

19 And for a good journey he petitioneth him, that cannot walk: and forgetting, and for working, and for the event of all things he asketh him, that is unable to do any thing.

## C H A P. XIV.

*The beginning of worshipping idols: and the effects thereof.*

**A** GAIN another designing to fail, and beginning to make his voyage through the raging waves, calleth upon a piece of wood more frail than the wood that carrieth him.

2 For this the desire of gain devised, and the workman built it by his skill.

3 But thy providence, O Father, governeth it: for thou hast made a way even in the sea, and a most sure path among the waves,

4 Shewing that thou art able to save out of all things, yea though a man went to sea without art.

5 But that the works of thy wisdom might not be idle: therefore men also trust their lives even to a little wood, and passing over the sea by ship are saved.

6 And from the beginning also when the proud giants perished, the hope of the world fleeing to a vessel, which was governed by thy hand, left to the world seed of generation.

7 For blessed is the wood, by which justice cometh.

8 But the idol that is made by hands, is cursed, as well it as he that made it: he because he made it: and it because being frail it is called a god.

9 But to God the wicked and his wickedness are hateful alike.

10 For that which is made, together with him that made it, shall suffer torments.

11 Therefore there shall be no respect had even to the idols of the Gentiles: because the creatures of God are turned to an abomination, and a temptation to the souls of men, and a snare to the feet of the unwise.

12 For the beginning of fornication is the devising of idols: and the invention of them is the corruption of life.

13 For neither were they from the beginning, neither shall they be for ever.

14 For by the vanity of men they came into the world: and therefore they shall be found to come shortly to an end.

15 For a father being afflicted with bitter grief, made to himself the image of his son who was quickly taken away: and him, who then had died as a man, he began now to worship as a god, and appointed him rites and sacrifices among his servants.

16 Then in process of time, wicked custom prevailing, this error was kept as a law, and statues were worshipped by the commandment of tyrants.

17 And those, whom men could not honour in presence, because they dwelt far off, they

they brought their resemblance from afar, and made an express image of the king, whom they had a mind to honour: that by this their diligence, they might honour as present, him that was absent.

18 And to the worshipping of these, the singular diligence also of the artificer helped to set forward the ignorant.

19 For he being willing to please him, that employed him, laboured with all his art to make the resemblance in the best manner.

20 And the multitude of men, carried away by the beauty of the work, took him now for a god that a little before was but honoured as a man.

21 And this was the occasion of deceiving human life: for men serving either their affection, or their kings, gave the incommunicable name to stones and wood.

22 And it was not enough for them to err about the knowledge of God, but whereas they lived in a great war of ignorance, they call so many and so great evils peace.

23 For either they sacrifice their own children, or use hidden sacrifices, or keep watches full of madness.

24 So that now they neither keep life, nor marriage undefiled, but one killeth another through envy, or grieveth him by adultery:

25 And all things are ming-

led together, blood, murder, theft and dissimulation, corruption, and unfaithfulness, tumults and perjury, disquieting of the good,

26 Forgetfulness of God, defiling of souls, changing of nature, disorder in marriage, and the irregularity of adultery, and uncleanness.

27 For the worship of abominable idols is the cause, and the beginning, and end of all evil.

28 For either they are mad when they are merry: or they prophesy lies, or they live unjustly, or easily forswear themselves.

29 For whilst they trust in idols, which are without life, though they swear amiss, they look not to be hurt.

30 But for both these things they shall be justly punished, because they have thought not well of God, giving heed to idols, and have sworn unjustly, in guile despising justice.

31 For it is not the power of them, by whom they swear, but the just vengeance of sinners always punisheth the transgression of the unjust.

#### CHAP. XV.

*The servants of God praise him who hath delivered them from idolatry: condemning both the makers and the worshippers of idols.*

**B**UT thou, our God, art gracious, and true, patient,

tient, and ordering all things in mercy.

2 For if we sin, we are thine, knowing thy greatness: and if we sin not, we know that we are counted with thee.

3 For to know thee, is perfect justice: and to know thy justice, and thy power, is the root of immortality.

4 For the invention of mischievous men hath not deceived us, nor the shadow of a picture a fruitless labour, a graven figure with divers colours,

5 The sight whereof enticeth the fool to lust after it, and he loveth the lifeless figure of a dead image.

6 The lovers of evil things deserve to have no better things to trust in, both they that make them, and they that love them, and they that worship them.

7 The potter also tempering soft earth, with labour fashioneth every vessel for our service, and of the same clay he maketh both vessels that are for clean uses, and likewise such as serve to the contrary: but what is the use of these vessels, the potter is the judge.

8 And of the same clay by a vain labour he maketh a god: he who a little before was made of earth himself, and a little after returneth to the same out of which he was taken, when his life which was

lent him shall be called for again.

9 But his care is, not that he shall labour, nor that his life is short, but he striveth with the goldsmiths and silversmiths: and he endeavoureth to do like the workers in brass, and counteth it a glory to make vain things.

10 For his heart is ashes, and his hope vain earth, and his life more base than clay:

11 Forasmuch as he knew not his maker, and him that inspired into him the soul that worketh, and that breathed into him a living spirit.

12 Yea and they have counted our life a pastime, and the business of life to be gain, and that we must be getting every way, even out of evil.

13 For that man knoweth that he offendeth above all others, who of earthly matter maketh brittle vessels, and graven gods.

14 But all the enemies of thy people that hold them in subjection, are foolish, and unhappy, and proud beyond measure:

15 For they have esteemed all the idols of the heathens for gods, which neither have the use of eyes to see, nor noses to draw breath, nor ears to hear, nor fingers of hands to handle, and as for their feet, they are slow to walk.

16 For man made them: and he that borroweth his own breath,

breath, fashioned them. For no man can make a god like to himself.

17 For being mortal himself, he form'd a dead thing with his wicked hands. For he is better than they, whom he worshippeth, because he indeed hath lived, though he were mortal, but they never.

18 Moreover they worship also the vilest creatures: but things without sense compared to these, are worse than they.

19 Yea neither by sight can any man see good of these beasts. But they have fled from the praise of God, and from his blessing.

#### C H A P. XVI.

*God's different dealings with the Egyptians; and with his own people.*

**F**OR these things, and by the like things to these, they were worthily punished, and were destroyed by a multitude of beasts.

2 Instead of which punishment, dealing well with thy people, thou gavest them their desire of delicious food, of a new taste, preparing for them quails for their meat:

3 To the end that (a) they indeed desiring food, by means of those things that were shewed and sent among them, might loath even that which was necessary to satisfy their desire. (b) But these, after suffering want for a short time, tasted a new meat.

4 For it was requisite that inevitable destruction should come upon them that exercised tyranny: but to these it should only be shewed how their enemies were destroyed.

5 For when the fierce rage of beasts came upon these, they were destroyed with the bitings of crooked serpents.

6 But thy wrath endured not for ever, but they were troubled for a short time for their correction, having a (c) sign of salvation to put them in remembrance of the commandment of thy law.

7 For he that turned to it, was not healed by that which he saw, but by thee the Saviour of all:

8 And in this thou didst shew to our enemies, that thou art he who deliverst from all evil.

9 For the bitings of locusts,

Chap. XVI (a) Ver. 3. *They indeed; &c.* He means the Egyptians: who were restrained even from that food which was necessary, by the frogs and the flies that were sent amongst them, and spoiled all their meats.

(b) *Ibidem* But these, viz. The Israelites.

(c) Ver. 6. *Sign of salvation.* The brazen serpent, an emblem of Christ our Saviour.

and

and of flies killed them, and there was found no remedy for their life: because they were worthy to be destroyed by such things.

10 But not even the teeth of venomous serpents overcame thy children: for thy mercy came and healed them.

11 For they were examined for the remembrance of thy words, and were quickly healed, lest falling into deep forgetfulness, they might not be able to use thy help.

12 For it was neither herb, nor mollifying plaister that healed them, but thy word, O Lord, which healeth all things.

13 For it is thou, O Lord, that hast power of life and death, and leadest down to the gates of death, and bringest back again:

14 A man indeed killeth through malice, and when the spirit is gone forth, it shall not return, neither shall he call back the soul that is received:

15 But it is impossible to escape thy hand.

16 For the wicked that denied to know thee, were scourged by the strength of thy arm, being persecuted by strange waters, and hail, and rain, and consumed by fire.

17 And which was wonderful, in water, which ex-

tinguisheth all things, (d) the fire had more force: for the world fighteth for the just.

18 For at one time, the fire was mitigated, that the beasts which were sent against the wicked might not be burnt, but that they might see and perceive that they were persecuted by the judgment of God.

19 And at another time the fire, above its own power, burnt in the midst of water, to destroy the fruits of a wicked land.

20 Instead of which things thou didst feed thy people with the food of Angels, and gavest them bread from heaven prepared without labour: having in it all that is delicious, and the sweetness of every taste.

21 For thy sustenance shewed thy sweetness to thy children, and serving every man's will, it was turned to what every man liked.

22 But snow and ice endured the force of fire, and melted not: that they might know that fire burning in the hail, and flashing in the rain destroyed the fruits of the enemies.

23 But this same again, that the just might be nourished, did even forget its own strength.

24 For the creature serving thee the Creator, is made

(d) Ver. 17. *The fire had more force, viz. When the fire and hail mingled together laid waste the land of Egypt. Exod. ix. fierce*

fierce against the unjust for their punishment: and abateth its strength for the benefit of them that trust in thee.

25 Therefore even then it was transformed into all things, and was obedient to thy grace that nourisheth all, according to the will of them that desired it of thee:

26 That thy children, O Lord, whom thou lovedst, might know that it is not the growing of fruits that nourisheth men, but thy word preserveth them that believe in thee.

27 For that which could not be destroyed by fire, being warmed with a little sun-beam presently melted away:

28 That it might be known to all, that we must prevent the sun to bless thee, and adore thee at the dawning of the light.

29 For the hope of the unthankful shall melt away as the winter's ice, and shall run off as unprofitable water.

## C H A P. XVII.

### *The Egyptian darkness.*

**F**OR thy judgments, O Lord, are great, and thy words cannot be expressed: therefore undisciplined souls have erred.

2 For while the wicked thought to be able to have dominion over the holy nation, *they themselves being* fettered with the bonds of darkness,

and a long night, shut up in their houses, lay *there* exiled from the eternal providence.

3 And while they thought to lie hid in their obscure sins, they were scattered under a dark veil of forgetfulness, being horribly afraid and troubled with exceeding great astonishment.

4 For neither did the den that held them, keep them from fear: for noises coming down troubled them, and sad visions appearing to them, affrighted them.

5 And no power of fire could give them light, neither could the bright flames of the stars enlighten that horrible night.

6 But there appeared to them a sudden fire, very dreadful: and being struck with the fear of that face, which was not seen, they thought the things which they saw to be worse:

7 And the delusions of their art magick were put down, and their boasting of wisdom was reproachfully rebuked.

8 For they who promised to drive away fears and troubles from a sick soul, were sick themselves of a fear worthy to be laughed at.

9 For though no terrible thing disturbed them: yet being scared with the passing by of beasts, and hissing of serpents, they died for fear: and denying that they saw the

air, which could by no means be avoided.

10 For whereas wickedness is fearful, it beareth witness of its condemnation: for a troubled conscience always fore-casteth grievous things.

11 For fear is nothing else but a yielding up of the succours from thought.

12 And while there is less expectation from within, the greater doth it count the ignorance of that cause which bringeth the torment.

13 But they that during that night, in which nothing could be done, and which came upon them from the lowest and deepest hell, slept the same sleep,

14 Were sometimes molested with the fear of monsters, sometimes fainted away, their soul failing them: for a sudden and unlooked for fear was come upon them.

15 Moreover if any of them had fallen down, he was kept shut up in prison without irons.

16 For if any one were a husbandman, or a shepherd, or a labourer in the field, and was suddenly overtaken, he endured a necessity from which he could not fly.

17 For they were all bound together with one chain of darkness. Whether it were a whistling wind, or the melancholous voice of birds, among the spreading branches of trees,

or a fall of water running down with violence,

18 Or the mighty noise of stones tumbling down, or the running that could not be seen of beasts playing together, or the roaring voice of wild beasts, or a rebounding echo from the highest mountains: these things made them to swoon for fear.

19 For the whole world was enlightened with a clear light, and none were hindered in their labours.

20 But over them only was spread a heavy night, an image of that darkness, which was to come upon them. But they were to themselves more grievous than the darkness.

## CHAP. XVIII.

*The slaughter of the first-born in Egypt: the efficacy of Aaron's intercession, in the sedition on occasion of Core.*

**B**UT thy saints had a very great light, and they heard their voice indeed, but did not see their shape. And because they also did not suffer the same things, they glorified thee:

2 And they that before had been wronged, gave thanks, because they were not hurt now: and asked this gift, that there might be a difference.

3 Therefore they received a burning pillar of fire for a guide of the way which they knew

knew not; and thou gavest them (*a*) a harmless fan of a good entertainment.

4 The others indeed were worthy to be deprived of light; and imprisoned in darkness, who kept thy children shut up, by whom the pure light of the law was to be given to the world.

5 And whereas they thought to kill the babes of the just: (*b*) one child being cast forth, and saved, to reprove them, thou tookest away a multitude of their children, and destroyedst them all together in a mighty water.

6 For that night was known before by our fathers, that assuredly knowing what oaths they had trusted to, they might be of better courage.

7 So thy people received the salvation of the just, and destruction of the unjust.

8 For as thou didst punish the adversaries: so thou didst also encourage and glorify us.

9 For the just children of (*c*) good men were offering sacrifice secretly, and they

unanimously ordered a law of justice: that the just should receive both good and evil alike, singing now the praises of the fathers.

10 But on the other side there sounded an ill-according cry of the enemies, and a lamentable mourning was heard for the children that were bewailed.

11 And the servant suffered the same punishment as the master, and a common man suffered in like manner as the king.

12 So all alike had innumerable dead, with one kind of death. Neither were the living sufficient to bury them: for in one moment (*d*) the noblest offspring of them was destroyed.

13 For whereas they would not believe any thing before by reason of the enchantments, then first upon the destruction of the first-born, they acknowledged the people to be of God.

14 For while all things were in quiet silence, and the

Chap. XVIII. (*a*) Ver. 3. *A harmless fan.* A light that should not hurt or molest them; but that should be an agreeable guest to them.

(*b*) Ver. 5. *One child,* viz. Moses.

(*c*) Ver. 9. *Of good men,* viz. of the patriarchs. Their children, the Israelites, offered in private the sacrifice of the paschal lamb; and were regulating what they were to do in their journey, when that last and most dreadful plague was coming upon their enemies.

(*d*) Ver. 12. *The noblest offspring.* That is, the first-born.

night was in the midst of her course,

15 Thy almighty word leapt down from heaven from thy royal throne, as a fierce conqueror into the midst of the land of destruction,

16 With a sharp sword carrying thy unfeigned commandment, and he stood and filled all things with death, and standing on the earth reached even to heaven.

17 Then suddenly visions of evil dreams troubled them, and fears unlooked for came upon them.

18 And one thrown here, another there, half dead, shewed the cause of his death.

19 For the visions that troubled them foreshewed these things, lest they should perish and not know why they suffered these evils.

20 But the just also were afterwards touched by an assault of death, and there was a disturbance of the multitude in the wilderness: but thy wrath did not long continue.

21 For a blameless man made haste to pray for the people, bringing forth the shield of his ministry, prayer, and by incense making supplication, withstood the wrath, and put an end to the calamity, shewing that he was thy servant.

22 And he overcame the disturbance, not by strength of body, nor with force of

arms, but with a word he subdued him that punished them, alledging the oaths and covenant made with the fathers.

23 For when they were now fallen down dead by heaps one upon another, he stood between, and stayed the assault, and cut off the way to the living.

24 For in the priestly robe which he wore, was the whole world: and in the four rows of the stones the glory of the fathers was graven, and thy majesty was written upon the diadem of his head.

25 And to these the destroyer gave place, and was afraid of them: for the proof only of wrath was enough.

## CHAP. XIX.

*Why God shewed no mercy to the Egyptians. His favour to the Israelites. All creatures obey God's orders for the service of the good, and the punishment of the wicked.*

**B**UT as to the wicked, even to the end there came upon them wrath without mercy. For he knew before also what they would do:

2 For when they had given them leave to depart, and had sent them away with great care, they repented, and pursued after them.

3 For whilst they were yet mourning, and lamenting at the graves of the dead, they took

took up another foolish device: and pursued them as fugitives whom they had pressed to be gone:

4 For a necessity, of which they were worthy, brought them to this end: and they lost the remembrance of those things which had happened, that their punishment might fill up what was wanting to their torments:

5 And that thy people might wonderfully pass thro', but they might find a new death.

6 For every creature according to its kind was fashioned again as from the beginning, obeying thy commandments, that thy children might be kept without hurt.

7 For a cloud over-shadowed their camp, and where water was before, dry land appeared, and in the red sea a way without hindrance, and out of the great deep a springing field:

8 Through which all the nation passed, which was protected with thy hand, seeing thy miracles and wonders.

9 For they fed on their food like horses, and they skipped like lambs, praising thee, O Lord, who hadst delivered them.

10 For they were yet mindful of those things which had been done in the time of

their sojourning, how the ground brought forth flies instead of cattle, and how the river cast up a multitude of frogs instead of fishes.

11 And at length they saw a new generation of birds, when being led by their appetite they asked for delicate meats.

12 For to satisfy their desire, the quail came up to them from the sea: and punishments came upon the sinners, not without foregoing signs by the force of thunders: for they suffered justly according to their own wickedness.

13 For they exercised a more detestable inhospitality than any: others indeed received not strangers unknown to them, but these brought their guests into bondage that had deserved well of them.

14 And not only so, but in another respect also they were worse: for the others against their will received the strangers,

15 But these grievously afflicted them whom they had received with joy, and who lived under the same laws:

16 But they were struck with blindness: as those others were at the doors of the just man, when they were covered with sudden darkness, and every one sought the passage of his own door.

17 For

17 For while the (a) elements are changed in themselves, as in an instrument the sound of the quality is changed, yet all keep their sound: which may clearly be perceived by the very sight.

18 For the things of the land were turned into things of the water: and the things that before swam in the water passed upon the land.

19 The fire had power in water above its own virtue,

and the water forgot its quenching nature.

20 On the other side, the flames wasted not the flesh of corruptible animals walking therein, neither did they melt

(b) that good food, which was apt to melt as ice. For in all things thou didst magnify thy people, O Lord, and didst honour them, and didst not despise them, but didst assist them at all times, and in every place.

Chap. XIX. (a) Ver. 17. *Elements are changed, &c.* The meaning is, that whatever changes God wrought in the elements by miracles in favour of his people, they still kept their harmony by obeying his will.

(b) Ver. 20. *That good food.* The manna.

## The PROLOGUE to ECCLESIASTICUS.

By the AUTHOR's Grandson.

THE knowledge of many and great things hath been shewed us by the law, and the prophets, and others that have followed them: for which things Israel is to be commended for doctrine and wisdom: because not only they that speak must needs be skilful, but strangers also both speaking and writing, may by *their means* become most learned. My grandfather Jesus, after he had much given himself to a diligent reading of the law, and the prophets, and other books, that were delivered to us from our fathers, had a mind also to write something himself, pertaining to doctrine and wisdom: that such as are desirous to learn, and are made knowing in these things, may be more and more attentive in mind, and be strengthened to live according to the law. I entreat you therefore to come with benevolence, and to read with attention, and to pardon us for those things, wherein we may seem, while we follow the image of wisdom, to come short in the composition of words: for the Hebrew words have not the same

same force in them when translated into another tongue. And not only these, but the law also itself, and the prophets, and the rest of the books, have no small difference, when they are spoken in their own language. For in the eight and thirtieth year coming into Egypt, when Ptolomy Evergetes was king; and continuing there a long time, I found there books left, of no small nor contemptible learning. Therefore I thought it good, and necessary for me to bestow some diligence and labour to interpret this book: and with much watching and study in some space of time, I brought the book to an end, and set it forth for the service of them, that are willing to apply their mind, and to learn how they ought to conduct themselves, who purpose to lead their life according to the law of the Lord.

## (a) ECCLESIASTICUS.

## CHAP. I.

*All Wisdom is from God, and is given to them that fear and love God.*

**A**LL wisdom is from the Lord God, and hath been always with him, and is before all time.

2 Who hath numbered the sand of the sea, and the drops of rain, and the days of the

world? Who hath measured the height of heaven, and the breadth of the earth, and the depth of the abyss?

3 Who hath searched out the wisdom of God that goeth before all things?

4 Wisdom hath been creat-

(a) *Ecclesiasticus*. : This book is so called from a Greek word that signifies a *preacher*: because, like an excellent preacher, it gives admirable lessons of all virtues. The author was Jesus the son of Sirach of Jerusalem, who flourished about two hundred years before Christ. As it was written after the time of Esdras, it is not in the Jewish canon: but is received as canonical and divine by the catholic church, instructed by apostolical tradition, and directed by the Spirit of God. And has been from the beginning alledged as canonical and divine, by the generality of the holy fathers.

ed.

ed before all things, and the understanding of prudence from everlasting.

5 The word of God on high is the fountain of wisdom, and her ways are everlasting commandments.

6 To whom hath the root of wisdom been revealed, and who hath known her wise counsels?

7 To whom hath the discipline of wisdom been revealed, and made manifest? and who hath understood the multiplicity of her steps?

8 There is one most high Creator Almighty, and a powerful king, and greatly to be feared, who sitteth upon his throne and is the God of dominion.

9 He created her in the Holy Ghost, and saw her, and numbrd her, and measured her.

10 And he poured her out upon all his works, and upon all flesh according to his gift, and hath given her to them that love him.

11 The fear of the Lord is honour, and glory, and gladness, and a crown of joy.

12 The fear of the Lord shall delight the heart, and shall give joy, and gladness, and length of days.

13 With him that feareth the Lord it shall go well in the latter end, and in the day of his death he shall be blessed.

14 The love of God is honourable wisdom.

15 And they to whom she shall shew herself, love her by the sight, and by the knowledge of her great works.

16 The fear of the Lord is the beginning of wisdom, and was created with the faithful in the womb, it walketh with chosen women, and is known with the just and faithful.

17 The fear of the Lord is the religiousness of knowledge.

18 Religiousness shall keep and justify the heart, it shall give joy and gladness.

19 It shall go well with him that feareth the Lord, and in the days of his end he shall be blessed.

20 To fear God is the fulness of wisdom, and fulness is from the fruits thereof.

21 She shall fill all her house with her encrease, and the storehouses with her treasures.

22 The fear of the Lord is a crown of wisdom, filling up peace and the fruit of salvation:

23 And it hath seen, and numbrd her: but both are the gifts of God.

24 Wisdom shall distribute knowledge, and understanding of prudence: and exalteth the glory of them that hold her.

25 The root of wisdom is to fear the Lord: and the branches thereof are long lived.

26 In

26 In the treasures of wisdom is understanding, and religiousness of knowledge: but to sinners wisdom is an abomination.

27 The fear of the Lord driveth out sin:

28 For he that is without fear, cannot be justified: for the wrath of his high spirits is his ruin.

29 A patient man shall bear for a time, and afterwards joy shall be restored to him.

30 A good understanding will hide his words for a time, and the lips of many shall declare his wisdom.

31 In the treasures of wisdom is the signification of discipline:

32 But the worship of God is an abomination to a sinner.

33 Son, if thou desire wisdom, keep justice, and God will give her to thee.

34 For the fear of the Lord is wisdom and discipline: and that which is agreeable to him,

35 Is faith, and meekness: and he will fill up his treasures.

36 Be not incredulous to the fear of the Lord: and come not to him with a double heart.

37 Be not a hypocrite in the sight of men, and let not thy lips be a stumbling block to thee.

38 Watch over them, lest thou fall, and bring dishonour upon thy soul.

39 And God discover thy

secrets, and cast thee down in the midst of the congregation:

40 Because thou camest to the Lord wickedly, and thy heart is full of guile and deceit.

## CHAP. II.

*God's servants must look for temptations; and must arm themselves with patience and confidence in God.*

SON, when thou comest to the service of God, stand in justice, and in fear, and prepare thy soul for temptation.

1 Humble thy heart, and endure: incline thy ear, and receive the words of understanding: and make not haste in the time of clouds.

2 Wait on God with patience: join thyself to God, and endure, that thy life may be increased in the latter end.

3 Take all that shall be brought upon thee: and in thy sorrow endure, and in thy humiliation keep patience:

4 For gold and silver are tried in the fire, but acceptable men in the furnace of humiliation:

5 Believe God, and he will recover thee: and direct thy way, and trust in him. Keep his fear, and grow old therein.

6 Ye that fear the Lord, wait for his mercy: and go not aside from him, lest ye fall.

7 Ye that fear the Lord, believe

believe him : and your reward shall not be made void.

9 Ye that fear the Lord, hope in him : and mercy shall come to you for your delight.

10 Ye that fear the Lord, love him, and your hearts shall be enlightened.

11 My children, behold the generations of men : and know ye that no one hath hoped in the Lord, and hath been confounded.

12 For who hath continued in his commandment, and hath been forsaken ? or who hath called upon him, and he despised him ?

13 For God is compassionate and merciful, and will forgive sins in the day of tribulation : and he is a protector to all that seek him in truth.

14 Wo to them that are of a double heart, and to wicked lips, and to the hands that do evil, and to the sinner that goeth on the earth two ways.

15 Wo to them that are faint hearted, who believe not God : and therefore they shall not be protected by him.

16 Wo to them, that have lost patience, and that have forsaken the right ways, and have gone aside into crooked ways.

17 And what will they do, when the Lord shall begin to examine ?

18 They that fear the Lord, will not be incredulous to his

word : and they that love him, will keep his way.

19 They that fear the Lord, will seek after the things that are well pleasing to him : and they that love him, shall be filled with his law.

20 They that fear the Lord, will prepare their hearts, and in his sight will sanctify their souls.

21 They that fear the Lord, keep his commandments, and will have patience even until his visitation.

22 Saying : If we do not penance, we shall fall into the hands of the Lord, and not into the hands of men.

23 For according to his greatness, so also is his mercy with him.

### CHAP. III.

*Lessons concerning the honour of parents, and humility, and avoiding curiosity.*

**T**HE sons of wisdom are the church of the just : and their generation, obedience and love.

2 Children, hear the judgment of your father, and so do that you may be saved.

3 For God hath made the father honourable to the children : and seeking the judgment of the mothers, hath confirmed it upon the children.

4 He that loveth God, shall obtain pardon for his sins by prayer, and shall refrain himself

self from them, and shall be heard in the prayer of days.

5 And he that honoureth his mother is as one that layeth up a treasure.

6 He that honoureth his father shall have joy in *his* *own* children, and in the day of his prayer he shall be heard.

7 He that honoureth his father shall enjoy a long life: and he that obeyeth the father, shall be a comfort to his mother.

8 He that feareth the Lord, honoureth his parents, and will serve them as his masters that brought him into the world.

9 Honour thy father, in work and word, and all patience,

10 That a blessing may come upon thee from him, and his blessing may remain in the latter end.

11 The father's blessing establisheth the houses of the children: but the mother's curse rooteth up the foundation.

12 Glory not in the dishonour of thy father: for his shame is no glory to thee.

13 For the glory of a man is from the honour of his father, and a father without honour is the disgrace of the son.

14 Son, support the old age of thy father, and grieve him not in his life:

15 And if his understanding fail, have patience with him, and despise him not when thou art in thy strength: for the relieving of the father shall not be forgotten.

16 For good shall be repaid to thee for the sin of thy mother,

17 And in justice thou shalt be built up, and in the day of affliction thou shalt be remembered: and thy sins shall melt away as the ice in the fair warm weather.

18 Of what an evil fame is he that forsaketh his father: and he is cursed of God that angereth his mother.

19 My son, do thy works in meekness, and thou shalt be beloved above the glory of men.

20 The greater thou art, the more humble thyself in all things, and thou shalt find grace before God:

21 For great is the power of God alone, and he is honoured by the humble.

22 Seek not the things that are too high for thee, and search not into things above thy ability: but the things that God hath commanded thee, think on them always, and in many of his works be not curious.

23 For it is not necessary for thee to see with thy eyes those things that are hid.

24 In unnecessary matters

be not over curious, and in many of his works thou shalt not be inquisitive.

25 For many things are shewn to thee above the understanding of men.

26 And the suspicion of them hath deceived many, and hath detained their minds in vanity.

27 A hard heart shall fare evil at the last: and he that loveth danger shall perish in it.

28 A heart that goeth two ways shall not have success, and the perverse of heart shall be scandalized therein.

29 A wicked heart shall be laden with sorrows, and the sinner will add sin to sin.

30 The congregation of the proud shall not be healed: for the plant of wickedness shall take root in them, and it shall not be perceived.

31 The heart of the wise is understood in wisdom, and a good ear will hear wisdom with all desire.

32 A wise heart, and which hath understanding, will abstain from sins, and in the works of justice shall have success.

33 Water quencheth a flaming fire, and alms resisteth sins:

34 And God provideth for him that sheweth favour: he remembereth him afterwards, and in the time of his fall he shall find a sure stay.

## CHAP. IV.

*An exhortation to works of mercy, and to the love of wisdom.*

**S**ON, defraud not the poor of alms, and turn not away thy eyes from the poor.

2 Despise not the hungry soul: and provoke not the poor in his want.

3 Afflict not the heart of the needy, and defer not to give to him that is in distress.

4 Reject not the petition of the afflicted: and turn not away thy face from the needy.

5 Turn not away thy eyes from the poor for fear of anger: and give not to them that ask of thee, room to curse thee behind thy back.

6 For the prayer of him that curseth thee in the bitterness of his soul, shall be heard: for he that made him, will hear him.

7 Make thyself affable to the congregation of the poor, and humble thy soul to the ancient, and bow thy head to a great man.

8 Bow down thy ear cheerfully to the poor, and pay what thou owest, and answer him peaceable words with mildness.

9 Deliver him that suffereth wrong out of the hand of the proud: and be not faint-hearted in thy soul.

10 In

10 In judging be merciful to the fatherless as a father, and as a husband to their mother :

11 And thou shalt be as the obedient son of the most High, and he will have mercy on thee more than a mother.

12 Wisdom inspireth life into her children, and protecteth them that seek after her, and will go before *them* in the way of justice.

13 And he that loveth her, loveth life : and they that watch for her, shall embrace her sweetness.

14 They that hold her fast, shall inherit life : and whithersoever she entereth, God will give a blessing.

15 They that serve her, shall be servants to the holy one : and God loveth them that love her.

16 He that hearkeneth to her, shall judge nations : and he that looketh upon her, shall remain secure.

17 If he trust to her, he shall inherit her, and his generation shall be in assurance :

18 For she walketh with him (a) in temptation, and at the first she chooseth him.

19 She will bring upon him

fear and dread and trial : and she will scourge him with the affliction of her discipline, till she try him by her laws, and trust his soul.

20 Then she will strengthen him, and make a strait way to him, and give him joy,

21 And will disclose her secrets to him, and will heap upon him treasures of knowledge and understanding of justice.

22 But if he go astray, she will forsake him, and deliver him into the hands of his enemy.

23 Son, observe the time, and fly from evil.

24 For thy soul be not ashamed to say the truth.

25 For there is a shame that bringeth sin, and there is a shame that bringeth glory and grace.

26 Accept no person against thy own person, nor against thy soul a lie.

27 Reverence not thy neighbour in his fall :

28 And refrain not to speak in the time of salvation. Hide not thy wisdom in her beauty.

29 For by the tongue wisdom is discerned : and understanding, and knowledge, and

Chap. IV. (a) Ver. 18. *In temptation, &c.* The meaning is, that before wisdom will choose any for her favourite, she will try them by leading them through contradictions, afflictions and temptations, the usual noviceship of the children of God.

learning by the word of the wise, and stedfastness in the works of justice.

30 In no wise speak against the truth, but be ashamed of the lie of thy ignorance.

31 Be not ashamed to confess thy sins, but submit not thyself to every man for sin.

32 Resist not against the face of the mighty, and do not strive against the stream of the river.

33 Strive for justice for thy soul, and even unto death fight for justice, and God will overthrow thy enemies for thee.

34 Be not hasty in thy tongue: and slack, and remiss in thy works.

35 Be not as a lion in thy house, terrifying them of thy household, and oppressing them that are under thee.

36 Let not thy hand be stretched out to receive, and shut when thou shouldst give.

#### CHAP. V.

*We must not presume of our wealth or strength: nor of the mercy of God, to go on in sin: we must be steadfast in virtue and truth.*

**S**ET not thy heart upon unjust possessions, and say not: I have enough to live on: for it shall be of no service in the time of vengeance and darkness.

2 Follow not in thy strength the desires of thy heart:

3 And say not: How might-

ty am I? and who shall bring me under for my deeds? for God will surely take revenge.

4 Say not: I have sinned, and what harm hath befallen me? for the most High is a patient rewarder.

5 Be not without fear about sin forgiven, and add not sin upon sin.

6 And say not: The mercy of the Lord is great, he will have mercy on the multitude of my sins.

7 For mercy and wrath quickly come from him, and his wrath looketh upon sinners.

8 Delay not to be converted to the Lord, and defer it not from day to day.

9 For his wrath shall come on a sudden, and in the time of vengeance he will destroy thee.

10 Be not anxious for goods unjustly gotten: for they shall not profit thee in the day of calamity and revenge.

11 Winnow not with every wind, and go not into every way: for so is every sinner proved by a double tongue.

12 Be stedfast in the way of the Lord, and in the truth of thy judgment, and in knowledge, and let the word of peace and justice keep with thee.

13 Be meek to hear the word, that thou mayst understand: and return a true answer with wisdom.

14 If thou have understanding,

ing, answer *thy* neighbour: but if not, let thy hand be upon thy mouth, lest thou be surprized in an unskilful word, and be confounded.

15 Honour and glory is in the word of the wise, but the tongue of the fool is his ruin.

16 Be not called a whisperer, and be not taken in thy tongue, and confounded.

17 For confusion and repentance is upon a thief, and an evil mark of disgrace upon the double tongued, but to the whisperer hatred, and enmity, and reproach.

18 Justify alike the small, and the great.

CHAP. VI.

*Of true and false friends: and of the fruits of wisdom.*

**I**NSTEAD of a friend become not an enemy to thy neighbour: for an evil man shall inherit reproach and shame, so shall every sinner that is envious and double tongued.

2 Extol not thyself in the thoughts of thy soul like a bull: lest thy strength be quashed by folly,

3 And it eat up thy leaves, and destroy thy fruit, and thou be left as a dry tree in the wilderness.

4 For a wicked soul shall destroy him that hath it, and maketh him to be a joy to his enemies, and shall lead him in to the lot of the wicked.

5 A sweet word multiplieth friends, and appeaseth enemies, and a gracious tongue in a good man aboundeth.

6 Be in peace with many, but let one of a thousand be thy counsellor.

7 If thou wouldst get a friend, try him before thou takest him, and do not credit him easily.

8 For there is a friend for his own occasion, and he will not abide in the day of thy trouble.

9 And there is a friend that turneth to enmity: and there is a friend that will disclose hatred and strife and reproaches.

10 And there is a friend a companion at the table, and he will not abide in the day of distress.

11 A friend, if he continue stedfast, shall be to thee as thyself, and shall act with confidence among them of thy household:

12 If he humble himself before thee, and hide himself from thy face, thou shalt have unanimous friendship for good.

13 Separate thyself from thy enemies, and take heed of thy friends.

14 A faithful friend is a strong defence: and he that hath found him, hath found a treasure.

15 Nothing can be compared to a faithful friend, and no weight of gold and silver

is able to countervail the goodness of his fidelity.

16 A faithful friend is the medicine of life and immortality: and they that fear the Lord, shall find him.

17 He that feareth God, shall likewise have good friendship: because according to him shall his friend be.

18 My son, from thy youth up receive instruction, and even to thy gray hairs thou shalt find wisdom.

19 Come to her as one that ploweth, and soweth, and wait for her good fruits.

20 For in working about her thou shalt labour a little, and shalt quickly eat of her fruits.

21 How very unpleasant is wisdom to the unlearned, and the unwise will not continue with her.

22 She shall be to them as a mighty stone of trial, and they will cast her from them before it be long.

23 For the wisdom of doctrine is according to her name, and she is not manifest unto many, but with them to whom she is known, she continueth even to the sight of God.

24 Give ear, my son, and take wise counsel, and cast not away my advice.

25 Put thy feet into her fetters, and thy neck into her chains:

26 Bow down thy shoulder,

and bear her, and be not grieved with her bands.

27 Come to her with all thy mind, and keep her ways with all thy power.

28 Search for her, and she shall be made known to thee, and when thou hast gotten her, let her not go:

29 For in the latter end, thou shalt find rest in her, and she shall be turned to thy joy.

30 Then shall her fetters be a strong defence for thee, and a firm foundation, and her chains a robe of glory:

31 For in her is the beauty of life, and her bands are a healthful binding.

32 Thou shalt put her on as a robe of glory, and thou shalt set her upon thee as a crown of joy.

33 My son, if thou wilt attend to me, thou shalt learn: and if thou wilt apply thy mind, thou shalt be wise.

34 If thou wilt incline thy ear, thou shalt receive instruction: and if thou love to hear, thou shalt be wise.

35 Stand in the multitude of ancients that are wise, and join thyself from thy heart to their wisdom, that thou mayst hear every discourse of God, and the sayings of praise may not escape thee.

36 And if thou see a man of understanding, go to him early in the morning, and let

thy foot wear the steps of his doors.

37 Let thy thoughts be upon the precepts of God, and meditate continually on his commandments: and he will give thee a heart, and the desire of wisdom shall be given to thee.

CHAP. VII.

*Religious and moral duties.*

**D**O no evils, and no evils shall lay hold of thee.

2 Depart from the unjust, and evils shall depart from thee.

3 My son, sow not evils in the furrows of injustice, and thou shalt not reap them sevenfold.

4 Seek not of the Lord a pre-eminence, nor of the king the seat of honour.

5 Justify not thyself before God, for he knoweth the heart: and desire not to appear wise before the king.

6 Seek not to be made a judge, unless thou have strength enough to extirpate iniquities: lest thou fear the person of the powerful, and lay a stumbling-block for thy integrity.

7 Offend not against the multitude of a city, neither cast thyself in upon the people,

8 Nor bind sin to sin: for even in one thou shalt not be unpunished.

9 Be not faint-hearted in thy mind:

10 Neglect not to pray, and to give alms.

11 Say not: God will have respect to the multitude of my gifts, and when I offer to the most high God, he will accept my offerings.

12 Laugh no man to scorn in the bitterness of his soul: for there is one that humbleth and exalteth, God who seeth all.

13 Devise not a lie against thy brother: neither do the like against thy friend.

14 Be not willing to make any manner of lie: for the custom thereof is not good.

15 Be not full of words in a multitude of ancients, and (a) repeat not the word in thy prayer.

16 Hate not laborious works, nor husbandry ordained by the most High.

17 Number not thyself among the multitude of the disorderly.

18 Remember wrath, for it will not tarry long.

19 Humble thy spirit very much: for the vengeance on the flesh of the ungodly is fire and worms.

20 Do not transgress against thy friend deferring money, nor despise thy dear brother for the sake of gold.

Chap. VII. (a) Ver. 15. *Repeat not, &c.* Make not much babbling by repetition of words: but aim more at fervour of heart.

21 Depart not from a wife and good wife, whom thou hast gotten in the fear of the Lord: for the grace of her modesty is above gold.

22 Hurt not the servant that worketh faithfully, nor the hired man that giveth thee his life.

23 Let a wise servant be dear to thee as thy own soul, defraud him not of liberty, nor leave him needy.

24 Hast thou cattle? have an eye to them: and if they be for thy profit, keep them with thee.

25 Hast thou children? instruct them, and bow down their neck from their childhood.

26 Hast thou daughters? have a care of their body, and shew not thy countenance gay towards them.

27 Marry thy daughter well, and thou shalt do a great work, and give her to a wise man.

28 If thou hast a wife according to thy soul, cast her not off: and to her that is hateful, trust not thyself. With thy whole heart.

29 Honour thy father, and

forget not the groanings of thy mother:

30 Remember that thou hadst not been born but thro' them: and make a return to them, as they have done for thee.

31 With all thy soul fear the Lord, and reverence his priests.

32 With all thy strength love him that made thee: and forsake not his ministers.

33 Honour God with all thy soul, and give honour to the priests, and purify thyself with (b) thy arms.

34 Give them their portion, as it is commanded thee, of the first-fruits and of purifications: and for thy negligences purify thyself with a few.

35 Offer to the Lord the gift of thy shoulders, and the sacrifice of sanctification, and the first-fruits of the holy things:

36 And stretch out thy hand to the poor, that thy expiation and thy blessing may be perfected.

37 A gift hath grace in the sight of all the living, (c) and restrain not grace from the dead.

38 Be

(b) Ver. 33. *Thy arms.* That is, with all thy power: or else by *arms* (*brachiiis*) are here signified the *right shoulders* of the victims, which, by the law fell to the share of the priests. See ver. 35.

(c) Ver. 37. *And restrain not grace from the dead.* That is, withhold not from them the benefit of alms, prayers, and sacrifices.

38 Be not wasting in comforting them that weep, and walk with them that mourn.

39 Be not slow to visit the sick: for by these things thou shalt be confirmed in love.

40 In all thy works remember thy last end, and thou shalt never sin.

CHAP. VIII.

*Other lessons of wisdom and virtue.*

**S**TRIVE not with a powerful man, lest thou fall into his hands.

2 Contend not with a rich man, lest he bring an action against thee.

3 For gold and silver hath destroyed many, and hath reached even to the heart of kings, and perverted them.

4 Strive not with a man that is full of tongue, and heap not wood upon his fire.

5 Communicate not with an ignorant man, lest he speak ill of thy family.

6 Despise not a man that turneth away from sin, nor reproach him therewith: remember that we are all worthy of reproof.

7 Despise not a man in his old age: for we also shall become old.

8 Rejoice not at the death

of thy enemy: knowing that we all die, and are not willing that others should rejoice at our death.

9 Despise not the discourse of them that are ancient and wise, but acquaint thyself with their proverbs.

10 For of them thou shalt learn wisdom, and instruction of understanding, and to serve great men without blame.

11 Let not the discourse of the ancients escape thee: for they have learned of their fathers:

12 For of them thou shalt learn understanding, and to give an answer in time of need.

13 Kindle not the coals of sinners by rebuking them, lest thou be burnt with the flame of the fire of their sins.

14 Stand not against the face of an injurious person, lest he sit as a spy to entrap thee in thy words.

15 Lend not to a man that is mightier than thyself: and if thou lendest, count it as lost.

16 Be not surety above thy power: and if thou be surety, think as if thou wert to pay it.

17 Judge not against a judge: for he judgeth according to that which is just.

sacrifices. Such was the doctrine and practice of the church of God even in the time of the old testament. And the same has always been kept up from the days of the apostles in the church of the new testament.

18 Go not on the way with a bold man, lest he burden thee with his evils: for he goeth according to his own will, and thou shalt perish together with his folly.

19 Quarrel not with a passionate man, and go not into the desert with a bold man: for blood is as nothing in his sight, and where there is no help he will overthrow thee.

20 Advise not with fools, for they cannot love but such things as please them.

21 Before a stranger do no matter of counsel: for thou knowest not what he will bring forth.

22 Open not thy heart to every man: lest he repay thee with an evil turn, and speak reproachfully to thee.

### CHAP. IX.

*Cautions with regard to women, and dangerous conversations.*

**B**E not jealous over the wife of thy bosom, lest she shew in thy regard the malice of a wicked lesson.

2 Give not the power of thy soul to a woman, lest she enter upon thy strength, and thou be confounded.

3 Look not upon a woman that hath a mind for many: lest thou fall into her snares.

4 Use not much the company of her that is a dancer, and hearken not to her, lest

thou perish by the force of her charms.

5 Gaze not upon a maiden, lest her beauty be a stumbling-block to thee.

6 Give not thy soul to harlots in any point: lest thou destroy thyself, and thy inheritance.

7 Look not round about thee in the ways of the city, nor wander up and down in the streets thereof.

8 Turn away thy face from a woman dressed up, and gaze not about upon another's beauty.

9 For many have perished by the beauty of a woman: and hereby lust is enkindled as a fire.

10 Every woman that is a harlot, shall be trodden upon as dung in the way.

11 Many by admiring the beauty of another man's wife, have become reprobate, for her conversation burneth as fire.

12 Sit not at all with another man's wife, nor repose upon the bed with her:

13 And strive not with her over wine, lest thy heart decline towards her, and by thy blood thou fall into destruction.

14 Forsake not an old friend: for the new will not be like to him.

15 A new friend, is as new wine: it shall grow old, and thou shalt drink it with pleasure.

16 Envy not the glory and riches

riches of a sinner: for thou knowest not what his ruin shall be.

17 Be not pleased with the wrong done by the unjust, knowing that even to hell the wicked shall not please.

18 Keep thee far from the man that hath power to kill, so thou shalt not suspect the fear of death.

19 And if thou come to him, commit no fault, lest he take away thy life.

20 Know it to be a communication with death: for thou art going in the midst of snares, and walking upon the arms of them that are grieved.

21 According to thy power beware of thy neighbour: and treat with the wise and prudent.

22 Let just men be thy guests, and let thy glory be in the fear of God.

23 And let the thought of God be in thy mind, and all thy discourse on the commandments of the Highest.

24 Works shall be praised for the hand of the artificers, and the prince of the people for the wisdom of his speech, but the word of the ancients for the sense.

25 A man full of tongue is terrible in his city, and he

that is rash in his word shall be hateful.

CHAP. X.

*The virtues and vices of men in power: the great evil of pride.*

A Wise judge shall (a) judge his people, and the government of a prudent man shall be steady.

2 As the judge of the people is himself, so also are his ministers: and what manner of man the ruler of a city is, such also are they that dwell therein.

3 An unwise king shall be the ruin of his people: and cities shall be inhabited through the prudence of the rulers.

4 The power of the earth is in the hand of God, and in his time he will raise up a profitable ruler over it.

5 The prosperity of man is in the hand of God, and upon the person of the (b) scribe he shall lay his honour.

6 Remember not any injury done thee by thy neighbour, and do thou nothing by deeds of injury.

7 Pride is hateful before God and men: and all iniquity of nations is execrable.

8 A kingdom is translated from one people to another,

Chap. X. (a) Ver. 1. Judge his people. In the Greek it is, instruct his people.

(b) Ver. 5. The scribe. That is, the man that is wise and learned in the law.

because

Because of injustices, and wrongs, and injuries, and divers deceits.

9 But nothing is more wicked than the covetous man. Why is earth and ashes proud?

10 There is not a more wicked thing than to love money. For such a one setteth even his own soul to sale: because while he liveth he hath cast away his bowels.

11 All power is of short life. A long sickness is troublesome to the physician.

12 The physician cutteth off a short sickness: so also a king is to day, and to morrow he shall die.

13 For when a man shall die, he shall inherit serpents, and beasts, and worms.

14 The beginning of the pride of man, is to fall off from God:

15 Because his heart is departed from him that made him. For pride is the beginning of all sin: he that holdeth it, shall be filled with maledictions, and it shall ruin him in the end.

16 Therefore hath the Lord disgraced the assemblies of the wicked, and hath utterly destroyed them.

17 God hath overturned the thrones of proud princes, and hath set up the meek in their stead.

18 God hath made the roots of proud nations to wi-

ther, and hath planted the humble of these nations.

19 The Lord hath overthrown the lands of the gentiles, and hath destroyed them even to the foundation.

20 He hath made some of them to wither away, and hath destroyed them, and hath made the memory of them to cease from the earth.

21 God hath abolished the memory of the proud, and hath preserved the memory of them that are humble in mind.

22 Pride was not made for men: nor wrath for the race of women.

23 That seed of men shall be honoured, which feareth God: but that seed shall be dishonoured, which transgresseth the commandments of the Lord.

24 In the midst of brethren their chief is honourable: so shall they that fear the Lord, be in his eyes.

25 The fear of God is the glory of the rich, and of the honourable, and of the poor:

26 Despise not a just man that is poor, and do not magnify a sinful man that is rich.

27 The great man, and the judge, and the mighty is in honour: and there is none greater than he that feareth God.

28 They that are free shall serve a servant that is wise: and

and a man that is prudent and well instructed will not murmur when he is reprov- ed; and he that is ignorant, shall not be honoured.

29 Extol not thyself in doing thy work, and linger not in the time of distress :

30 Better is he that labour- eth, and aboundeth in all things, than he that boasteth himself and wanteth bread.

31 My son, keep thy soul in meekness, and give it ho- nour according to its desert.

32 Who will justify him that sinneth against his own soul? and who will honour him that dishonoureth his own soul?

33 The poor man is glori- fied by his discipline and fear : and there is a man that is ho- noured for his wealth.

34 But he that is glorified in poverty, how much more in wealth? and he that is glo- rified in wealth, let him fear poverty.

CHAP. XI.

*Lessons of humility and mode- ration in all things.*

**T**HE wisdom of the humble shall lift up his head, and shall make him sit in the midst of great men.

2 Praise not a man for his beauty, neither despise a man for his look.

3 The bee is small among flying things, but her fruit hath the chiefest sweetness.

4 Glory not in apparel at any time, and be not exalted in the day of thy honour: for the works of the Highest only are wonderful, and his works are glorious, and secret, and hidden.

5 Many tyrants have sat on the throne, and he whom no man would think on, hath worn the crown.

6 Many mighty men have been greatly brought down, and the glorious have been delivered into the hand of o- thers.

7 Before thou enquire, blame no man: and when thou hast enquired, reprove justly.

8 Before thou hear, answer not a word: and interrupt not others in the midst of their discourse.

9 Strive not in a matter, which doth not concern thee: and sit not in judgment with sinners.

10 My son, meddle not with many matters: and if thou be rich, thou shalt not be free from sin: for if thou pursue after, thou shalt not overtake: and if thou run before, thou shalt not escape.

11 There is an ungodly man that laboureth, and mak- eth haste, and is in sorrow, and is so much the more in want.

12 Again, there is an un- active man that wanteth help, is very weak in ability, and full of povert:

13 Yet the eye of God hath looked upon him for good, and hath lifted him up from his low estate, and hath exalted his head: and many have wondered at him, and have glorified God.

14 Good things and evil, life and death, poverty and riches, are from God.

15 Wisdom and discipline, and the knowledge of the law are with God. Love, and the ways of good things are with him.

16 Error and darkness are created with sinners: and they that glory in evil things, grow old in evil.

17 The gift of God abideth with the just, and his advancement shall have success for ever.

18 There is one that is enriched by living sparingly, and this is the portion of his reward,

19 In that he saith: I have found me rest, and now I will eat of my goods alone:

20 And he knoweth not what time shall pass, and that death approacheth, and that he must leave all to others, and shall die.

21 Be steadfast in thy covenant, and be conversant therein, and grow old in the work of thy commandments.

22 Abide not in the works of sinners. But trust in God, and stay in thy place.

23 For it is easy in the

eyes of God on a sudden to make the poor man rich.

24 The blessing of God maketh haste to reward the just, and in a swift hour his blessing beareth fruit.

25 Say not: What need I, and what good shall I have by this?

26 Say not: I am sufficient for myself: and what shall I be made worse by this?

27 In the day of good things be not unmindful of evils: and in the day of evils be not unmindful of good things:

28 For it is easy before God in the day of death to reward every one according to his ways.

29 The affliction of an hour maketh one forget great delights, and in the end of a man is the disclosing of his works.

30 Praise not any man before death, for a man is known by his children.

31 Bring not every man into thy house: for many are the snares of the deceitful.

32 For as corrupted bowels send forth stinking breath, and as the partridge is brought into the cage, and as the roe into the snare: so also is the heart of the proud, and as a spy that looketh on the fall of his neighbour.

33 For he lieth in wait and turneth good into evil, and on the elect he will lay a blot.

34 Of one spark cometh a great fire, and of one deceitful man much blood: and a sinful man lieth in wait for blood.

35 Take heed to thyself of a mischievous man, for he worketh evils: lest he bring upon thee reproach for ever.

36 Receive a stranger in, and he shall overthrow thee with a whirlwind, and shall turn thee out of thy own.

C H A P. XII.

*We are to be liberal to the just: and not to trust the wicked.*

**I**F thou do good, know to whom thou dost it, and there shall be much thanks for thy good deeds.

2 Do good to the just, and thou shalt find great recompence: and if not of him, assuredly of the Lord.

3 For there is no good for him, that is always occupied in evil, and that giveth no alms: for the Highest hateth sinners, and hath mercy on the penitent.

4 Give to the merciful, and uphold not the sinner: God will repay vengeance to the ungodly and to sinners, and keep them against the day of vengeance.

5 Give to the good, and receive not a sinner.

6 Do good to the humble, and give not to the ungodly: hold back thy bread, and give

it not to him, lest thereby he overmaster thee:

7 For thou shalt receive twice as much evil for all the good thou shalt have done to him: for the Highest also hateth sinners, and will repay vengeance to the ungodly.

8 A friend shall not be known in prosperity, and an enemy shall not be hidden in adversity.

9 In the prosperity of a man, his enemies are grieved: and a friend is known in his adversity.

10 Never trust thy enemy: for as a brass pot his wickedness rusteth:

11 Though he humbleth himself and go crouching, yet take good heed and beware of him.

12 Set him not by thee, neither let him sit on thy right hand, lest he turn into thy place, and seek to take thy seat: and at the last thou acknowledge my words, and be pricked with my sayings.

13 Who will pity a charmer struck by a serpent, or any that come near wild beasts? so is it with him that keepeth company with a wicked man, and is involved in his sins.

14 For an hour he will abide with thee: but if thou begin to decline, he will not endure it.

15 An enemy speaketh sweetly with his lips, but in

his heart he lieth in wait, to throw thee into a pit.

16 An enemy weepeth with his eyes: but if he find an opportunity, he will not be satisfied with blood:

17 And if evils come upon thee, thou shalt find him there first.

18 An enemy hath tears in his eyes, and while he pretendeth to help thee, will undermine thy feet.

19 He will shake his head, and clap his hands, and whisper much, and change his countenance.

#### C H A P. XIII.

*Cautions in the choise of company.*

**H**E that toucheth pitch, shall be defiled with it: and he that hath fellowship with the proud, shall put on pride.

2 He shall take a burden upon himself, that hath fellowship with one more honourable than himself. And have no fellowship with one that is richer than thyself.

3 What agreement shall the earthen pot have with the kettle? for if they knock one against the other, it shall be broken.

4 The rich man hath done wrong, and yet he will fume: but the poor is wronged and must hold his peace.

5 If thou give, he will make use of thee: and if thou

have nothing, he will forsake thee.

6 If thou have any thing, he will live with thee, and will make thee bare, and he will not be sorry for thee.

7 If he have need of thee, he will deceive thee, and smiling upon thee will put thee in hope, he will speak thee fair, and will say: What wantest thou?

8 And he will shame thee by his meats, till he have drawn thee dry twice or thrice, and at last he will laugh at thee: and afterward when he seeth thee, he will forsake thee, and shake his head at thee.

9 Humble thyself to God, and wait for his hands.

10 Beware that thou be not deceived into folly, and be humbled.

11 Be not lowly in thy wisdom, lest being humbled thou be deceived into folly.

12 If thou be invited by one that is mightier, withdraw thyself: for so he will invite thee the more.

13 Be not troublesome to him, lest thou be put back: and keep not far from him, lest thou be forgotten.

14 Affect not to speak with him as an equal: and believe not his many words. For by much talk he will sift thee, and smiling will examine thee concerning thy secrets.

15 His cruel mind will lay up

up thy words: and he will not spare to do thee hurt, and to cast thee into prison.

16 Take heed to thyself, and attend diligently to what thou hearest: for thou walkest in danger of thy ruin.

17 When thou hearest those things see as it were in sleep, and thou shalt awake.

18 Love God all thy life, and call upon him for thy salvation.

19 Every beast loveth its like: so also every man him that is nearest to himself.

20 All flesh shall consort with the like to itself, and every man shall associate himself to his like.

21 If the wolf shall at any time have fellowship with the lamb, so the sinner with the just.

22 What fellowship hath a holy man with a dog, or what part hath the rich with the poor?

23 The wild ass is the lion's prey in the desert: so also the poor are devoured by the rich.

24 And as humility is an abomination to the proud: so also the rich man abhorreth the poor.

25 When a rich man is shaken, he is kept up by his friends: but when a poor man is fallen down, he is thrust away even by his acquaintance.

26 When a rich man hath been deceived, he hath many helpers: he hath spoken proud

things, and they have justified him.

27 The poor man was deceived, and he is rebuked also: he hath spoken wisely, and could have no place.

28 The rich man spoke, and all held their peace, and what he said they extol even to the clouds.

29 The poor man spoke, and they say: Who is this? and if he stumble, they will overthrow him.

30 Riches are good to him that hath no sin in his conscience: and poverty is very wicked in the mouth of the ungodly.

31 The heart of a man changeth his countenance, either for good, or for evil.

32 The token of a good heart, and a good countenance thou shalt hardly find, and with labour.

#### CHAP. XIV.

*The evil of avarice: works of mercy are recommended, and the love of wisdom.*

**B**LESSED is the man that hath not slipt by a word out of his mouth, and is not pricked with the remorse of sin.

2 Happy is he that hath had no sadness of his mind, and who is not fallen from his hope.

3 Riches are not comely for a covetous man and a niggard,

gard, and what should an envious man do with gold?

4 He that gathereth together by wronging his own soul, gathereth for others, and another will squander away his goods in rioting.

5 He that is evil to himself, to whom will he be good? and he shall not take pleasure in his goods.

6 There is none worse than he that envieth himself, and this is the reward of his wickedness:

7 And if he do good, he doth it ignorantly, and unwillingly: and at the last he discovereth his wickedness.

8 The eye of the envious is wicked; and he turneth away his face, and despiseth his own soul.

9 The eye of the covetous man is insatiable in his portion of iniquity: he will not be satisfied till he consume his own soul, drying it up.

10 An evil eye is towards evil things: and he shall not have his fill of bread, but shall be needy and pensive at his own table.

11 My son, if thou have any thing, do good to thyself, and offer to God worthy offerings.

12 Remember that death is not slow, and that (a) the covenant of hell hath been

shewed to thee: for the covenant of this world shall surely die.

13 Do good to thy friend before thou die, and according to thy ability stretch out thy hand, and give to the poor.

14 Defraud not thyself of the good day, and let not the part of a good gift overpass thee.

15 Shalt thou not leave to others to divide by lot thy sorrows and labours?

16 Give and take, and justify thy soul.

17 Before thy death work justice: for in hell there is no finding food.

18 All flesh shall fade as grass, and as the leaf that springeth out on a green tree,

19 Some grow, and some fall off: so is the generation of flesh and blood, one cometh to an end, and another is born.

20 Every work that is corruptible shall fail in the end: and the worker thereof shall go with it.

21 And every excellent work shall be justified: and the worker thereof shall be honoured therein.

22 Blessed is the man that shall continue in wisdom, and that shall meditate in his justice, and in his mind shall think of the all-seeing eye of God.

Chap. XIV. (a) Ver. 12. *The covenant of hell.* The decree by which all are to go down to the regions of death.

23 He that considereth her ways in his heart, and hath understanding in her secrets, who goeth after her as one that traceth, and stayeth in her ways :

24 He who looketh in at her windows, and hearkeneth at her door :

25 He that lodgeth near her house, and fastening a pin in her walls shall set up his tent nigh unto her, where good things shall rest in his lodging for ever :

26 He shall set his children under her shelter, and shall lodge under her branches :

27 He shall be protected under her covering from the heat, and shall rest in her glory.

# CHAP. XV.

*Wisdom embraceth them that fear God. God is not the author of sin.*

**H**E that feareth God, will do good: and he that possesseth justice, shall lay hold on her,

2 And she will meet him as an honourable mother, and will receive him as a wife married of a virgin.

3 With the bread of life and understanding, she shall feed him, and give him the water of wisdom to drink : and she shall be made strong in him, and he shall not be moved :

4 And she shall hold him

fast, and he shall not be confounded : and she shall exalt him among his neighbours,

5 And in the midst of the church she shall open his mouth, and shall fill him with the spirit of wisdom and understanding, and shall clothe him with a robe of glory.

6 She shall heap upon him a treasure of joy and gladness, and shall cause him to inherit an everlasting name.

7 But foolish men shall not obtain her, and wise men shall meet her, foolish men shall not see her : for she is far from pride and deceit.

8 Lying men shall not be mindful of her : but men that speak truth shall be found with her, and shall advance, even till they come to the sight of God.

9 Praise is not seemly in the mouth of a sinner :

10 For wisdom came forth from God. For praise shall be with the wisdom of God, and shall abound in a faithful mouth, and the sovereign Lord will give praise unto it.

11 Say not : It is through God, that she is not with me : for do not thou the things that he hateth.

12 Say not : He hath caused me to err : for he hath no need of wicked men.

13 The Lord hateth all abomination of error, and they that fear him shall not love it.

14 God made man from  
D d 3 the

the beginning, and left him in the hand of his own counsel.

15 He added his commandments and precepts.

16 If thou wilt keep the commandments and perform acceptable fidelity for ever, they shall preserve thee.

17 He hath set water and fire before thee: stretch forth thy hand to which thou wilt.

18 Before man is life and death, good and evil: that which he shall choose shall be given him:

19 For the wisdom of God is great, and he is strong in power, seeing all men without ceasing.

20 The eyes of the Lord are towards them that fear him, and he knoweth all the work of man.

21 He hath commanded no man to do wickedly, and he hath given no man licence to sin:

22 For he desireth not a multitude of faithless and unprofitable children.

#### CHAP. XVI.

*It is better to have none than many wicked children. Of the justice and mercy of God. His ways are unsearchable.*

**R**EJOICE not in ungodly children, if they

be multiplied: neither be delighted in them, if the fear of God be not with them.

2 Trust not to their life, and respect not their labours.

3 For better is one that feareth God, than a thousand ungodly children.

4 And it is better to die without children, than to leave ungodly children.

5 By one that is wise a country shall be inhabited, the tribe of the ungodly shall become desolate.

6 Many such things hath my eye seen, and greater things than these my ear hath heard.

7 In the congregation of sinners a fire shall be kindled, and in an unbelieving nation wrath shall flame out.

8 The ancient giants did not obtain pardon for their sins, who were destroyed trusting to their own strength:

9 And he spared not the place where Lot sojourned, but abhorred them for the pride of their word.

10 He had not pity on them, destroying the whole nation, that extolled themselves in their sins.

11 So did he with the (a) six hundred thousand footmen, who were gathered together in the hardness of their

Chap. XVI. (a) Ver. 11. *Six hundred thousand, &c.* viz. the children of Israel, whom he sentenced to die in the wilderness. *Numb. xiv.*

heart.;

heart: and if one had been stiff-necked, it is a wonder if he had escaped unpunished:

12 For mercy and wrath are with him. *He is* mighty to forgive, and to pour out indignation:

13 According as his mercy is, so his correction judgeth a man according to his works.

14 The sinner shall not escape in his rapines, and the patience of him that sheweth mercy shall not be put off.

15 All mercy shall make a place for every man according to the merit of his works, and according to the wisdom of his sojournment.

16 Say not: I shall be hidden from God, and who shall remember me from on high?

17 In such a multitude I shall not be known: for what is my soul in, such an immense creation?

18 Behold the heaven, and the heavens of heavens, the deep, and all the earth, and the things that are in them, shall be moved in his sight,

19 The mountains also, and the hills, and the foundations of the earth: when God shall look upon them, they shall be shaken with trembling.

20 And in all these things the heart is senseless: and every heart is understood by him:

21 And his ways who shall understand, and the storm,

which no eye of man shall see:

22 For many of his works are hidden: but the works of his justice who shall declare? or who shall endure? for the testament is far from some, and the examination of all is in the end.

23 He that wanteth understanding, thinketh vain things: and the foolish, and erring man, thinketh foolish things.

24 Hearken to me, my son, and learn the discipline of understanding, and attend to my words in thy heart.

25 And I will shew forth good doctrine in equity, and will seek to declare wisdom: and attend to my words in thy heart, whilst with equity of spirit I tell thee the virtues, that God hath put upon his works from the beginning, and I shew forth in truth his knowledge.

26 The works of God are done in judgment from the beginning, and from the making of them he distinguished their parts, and their beginnings in their generations.

27 He beautified their works for ever, they have neither hungered, nor laboured, and they have not ceased from their works.

28 Nor shall any of them straiten his neighbour at any time.

29 Be not thou incredulous to his word.

30 After this God looked upon

upon the earth, and filled it with his goods.

31 The soul of every living thing hath (b) shewn forth before the face thereof, and into it they return again.

### CHAP. XVII.

*The creation and favour of God to man. An exhortation to turn to God.*

**G**OD created man of the earth, and made him after his own image.

2 And he turned him into it again, and clothed him with strength according to himself.

3 He gave him the number of his days and time, and gave him power over all things, that are upon the earth.

4 He put the fear of him upon all flesh, and he had dominion over beasts and fowls.

5 He created of him a helpmate like to himself: he gave them counsel, and a tongue, and eyes, and ears, and a heart to devise: and he filled them with the knowledge of understanding.

6 He created in them the science of the spirit, he filled their heart with wisdom, and shewed them both good and evil.

7 He set his eye upon their hearts to shew them the greatness of his works:

8 That they might praise the name which he hath sanctified: and glory in his wondrous acts, that they might declare the glorious things of his works.

9 Moreover he gave them instructions, and the law of life for an inheritance.

10 He made an everlasting covenant with them, and he shewed them his justice and judgments.

11 And (a) their eye saw the majesty of his glory, and their ears heard his glorious voice, and he said to them: Beware of all iniquity.

12 And he gave to every one of them commandment concerning his neighbour.

13 Their ways are always before him, they are not hidden from his eyes.

14 Over every nation he set a ruler.

15 And Israel was made the manifest portion of God.

16 And all their works are as the sun in the sight of God: and his eyes are continually upon their ways.

17 Their covenants were not hid by their iniquity, and all their iniquities are in the sight of God.

18 The alms of a man is as a signet with him, and shall

(b) Ver. 31. *Shewn forth*, viz, the glory and power of God upon the earth.

Chap. XVII. (a) Ver. 11. *Their eye saw*, &c. viz, when he gave the law on mount Sinai, most who had been preserve

preserve the grace of a man as the apple of the eye:

19 And afterward he shall rise up, and shall render them their reward, to every one upon their own head; and shall turn *them* down into the bowels of the earth.

20 But to the penitent he hath given the way of justice, and he hath strengthened them that were fainting in patience, and hath appointed to them the lot of truth.

21 Turn to the Lord, and forsake thy sins:

22 Make thy prayer before the face of the Lord, and (b) offend less.

23 Return to the Lord, and turn away from thy iniquity, and greatly hate abomination:

24 And know the justices and judgments of God, and stand firm in the lot set before thee, and in prayer to the most high God.

25 (c) Go to the side of the holy age, with them that live and give praise to God.

26 Tarry not in the error of the ungodly, give glory before death. Praise perisheth from the dead as nothing.

27 Give thanks whilst thou art living, whilst thou art alive

and in health thou shalt give thanks, and shalt praise God, and shalt glory in his mercies.

28 How great is the mercy of the Lord, and his forgiveness to them that turn to him!

29 For all things cannot be in men, because the son of man is not immortal, and they are delighted with the vanity of evil.

30 What is brighter than the sun? yet it shall be eclipsed: Or what is more wicked than that which flesh and blood hath invented? and this shall be reproved.

31 He beholdeth the power of the height of heaven: and all men are earth and ashes.

## CHAP. XVIII.

*God's works are wonderful: we must serve him, and not our lusts.*

**H**E that liveth for ever, created all things together. God only shall be justified, and he remaineth an invincible king for ever.

2 Who is able to declare his works?

3 For who shall search out his glorious acts?

4 And who shall shew forth the power of his majesty?

(b) Ver. 22. *Offend less: minus offendicula.* That is, remove sins and the occasions of sins.

(c) Ver. 25. *Go to the side, &c.* Fly from the side of Satan and sin, and join with the holy ones, that follow God and godliness.

or who shall be able to declare his mercy?

5 Nothing may be taken away, nor added, neither is it possible to find out the glorious works of God:

6 When a man hath done (a) then shall he begin; and when he leaveth off, he shall be at a loss.

7 What is man, and what is his grace? and what is his good, or what is his evil?

8 The number of the days of men at the most are a hundred years: as a drop of water of the sea are they esteemed: and as a pebble of the sand, so are a few years compared to eternity.

9 Therefore God is patient in them, and poureth forth his mercy upon them.

10 He hath seen the presumption of their heart that it is naught, and hath known their end that it is evil.

11 Therefore hath he filled up his mercy in their favour, and hath shewed them the way of justice.

12 The mercy of man is toward his neighbour: but the mercy of God is upon all flesh.

13 He hath mercy, and teacheth, and correcteth, as a shepherd doth his flock.

14 He hath mercy on him that receiveth the discipline of mercy, and that maketh haste in his judgments.

15 My son, in thy good deeds make no complaint, and when thou givest any thing, add not grief by an evil word.

16 Shall not the dew aswage the heat? so also the good word is better than the gift.

17 Lo is not a word better than a gift? but both are with a justified man.

18 A fool will upbraid bitterly: and a gift of one ill taught consumeth the eyes.

19 Before judgment prepare thee justice, and learn before thou speak.

20 Before sickness take a medicine, and before judgment examine thyself, and thou shalt find mercy in the sight of God.

21 Humble thyself before thou art sick, and in the time of sickness shew thy conversation.

22 Let nothing hinder thee from praying always, and be

Chap. XVIII. (a) Ver. 6. *Then shall he begin.* God is so great and incomprehensible, that when man has done all that he can to find out his greatness and boundless perfections, he is still to begin: for what he has found out, is but a mere nothing in comparison with his infinity.

not

not afraid to be justified even to death : for the reward of God continueth for ever.

23 Before prayer prepare thy soul : and be not as a man that tempteth God.

24 Remember the wrath that shall be at the last day, and the time of repaying when he shall turn away his face.

25 Remember poverty in the time of abundance, and the necessities of poverty in the day of riches.

26 From the morning until the evening the time shall be changed, and all these are swift in the eyes of God.

27 A wise man will fear in every thing, and in the days of sins will beware of sloth.

28 Every man of understanding knoweth wisdom, and will give praise to him that findeth her.

29 They that were of good understanding in words, have also done wisely themselves : and have understood truth and justice, and have poured forth proverbs and judgments.

30 Go not after thy lusts, but turn away from thy own will.

31 If thou give to thy soul her desires, she will make thee a joy to thy enemies.

32 Take no pleasure in riotous assemblies, be they ever so small : for their concertation is continual.

33 Make not thyself poor by borrowing to con-

tribute to feasts when thou hast nothing in thy purse : for thou shalt be an enemy to thy own life.

CHAP. XIX.

*Admonitions against sundry vices.*

**A** Workman that is a drunkard shall not be rich : and he that contemneth small things, shall fall by little and little.

2 Wine and women make wise men fall off, and shall rebuke the prudent :

3 And he that joineth himself to harlots, will be naught. Rottenness and worms shall inherit him, and he shall be lifted up for a greater example, and his soul shall be taken away out of the number.

4 He that is hasty to give credit, is light of heart, and shall be lessened : and he that sinneth against his own soul, shall be despised.

5 He that rejoiceth in iniquity, shall be censured, and he that hateth chastisement, shall have less life : and he that hateth babbling, extinguisheth evil.

6 He that sinneth against his own soul, shall repent : and he that is delighted with naughtiness, shall be condemned.

7 Rehearse not again a wicked and harsh word, and thou shalt not fare the worse.

8 Tell not thy mind to friend

friend or foe: and if there be a sin with thee, disclose it not.

9 For he will hearken to thee, and will watch thee, and as it were defending *thy* sin he will hate thee, and so will he be with thee always.

10 Hast thou heard a word against thy neighbour? let it die within thee, trusting that it will not burst thee.

11 At the hearing of a word the fool is in travail, as a woman groaning in the bringing forth a child.

12 As an arrow that sticketh in a man's thigh: so is a word in the heart of a fool.

13 Reprove a friend, lest he may not have understood, and say: I did it not: or if he did it, that he may do it no more.

14 Reprove thy neighbour, for it may be he hath not said it: and if he hath said it, that he may not say it again.

15 Admonish thy friend: for there is often a fault committed.

16 And believe not every word. There is one that slippeth with the tongue, but not from his heart.

17 For who is there that hath not offended with his tongue? Admonish thy neighbour before thou threaten him.

18 And give place to the fear of the most High: for the fear of God is all wisdom, and therein is to fear God, and

the disposition of the law is in all wisdom.

19 But the learning of wickedness is not wisdom: and the device of sinners is not prudence.

20 There is a subtle wickedness, and the same is detestable: and there is a man that is foolish, wanting in wisdom.

21 Better is a man that hath less wisdom, and wanteth understanding, with the fear of God, than he that aboundeth in understanding, and transgresseth the law of the most High.

22 There is an exquisite subtilty, and the same is unjust.

23 And there is one that uttereth an exact word telling the truth. There is one that humbleth himself wickedly, and his interiour is full of deceit:

24 And there is one that submitteth himself exceedingly with a great lowliness: and there is one that casteth down his countenance, and maketh as if he did not see that which is unknown:

25 And if he be hindered from sinning for want of power, if he shall find opportunity to do evil, he will do it.

26 A man is known by his look, and a wise man, when thou meetest him, is known by his countenance.

27 The

27 The attire of the body,  
and the laughter of the teeth,  
and the gate of the man shew  
what he is.

28 There is a lying rebuke  
in the anger of an injurious  
man: and there is a judgment  
that is not allowed to be good:  
and there is one that holdeth  
his peace, and he is wise.

CHAP. XX.

*Rules with regard to correc-  
tion, discretion, and avoid-  
ing lies.*

**H**OW much better it is  
to reprove, than to be  
angry, and not to hinder him  
that confesseth in prayer!

2 The lust of an eunuch  
shall deflower a young maiden:

3 So is he that by violence  
executeth unjust judgment.

4 How good is it, when thou  
art reprov'd, to shew repen-  
tance! for so thou shalt escape  
wilful sin.

5 There is one that holdeth  
his peace, that is found wise:  
and there is another that is  
hateful, that is bold in speech.

6 There is one that holdeth  
his peace, because he knoweth  
not what to say: and there is  
another that holdeth his peace,  
knowing the proper time.

7 A wise man will hold  
his peace till he see opportu-  
nity: but a babler, and a fool,  
will regard no time.

8 He that useth many  
words shall hurt his own soul:  
and he that taketh authority

to himself unjustly, shall be  
hated.

9 There is success in evil  
things to a man without dis-  
cipline, and there is a finding  
that turneth to loss.

10 There is a gift that is  
not profitable: and there is  
a gift, the recompence of  
which is double.

11 There is an abasement  
because of glory: and there  
is one that shall lift up his  
head from a low estate.

12 There is that buy-  
eth much for a small price,  
and restoreth the same seven-  
fold.

13 A man wise in words  
shall make himself beloved:  
but the graces of fools shall  
be poured out.

14 The gift of the fool  
shall do thee no good: for his  
eyes are sevenfold.

15 He will give a few  
things, and upbraid much:  
and the opening of his mouth  
is the kindling of a fire.

16 To day a man lendeth,  
and to-morrow he asketh it  
again: such a man as this is  
hateful.

17 A fool shall have no  
friend, and there shall be no  
thanks for his good deeds.

18 For they that eat his  
bread, are of a false tongue.  
How often, and how many  
will laugh him to scorn?

19 For he doth not distri-  
bute with right understanding  
that which was to be had: in

like manner also that which was not to be had.

20 The slipping of a false tongue is as one that falleth on the pavement: so the fall of the wicked shall come speedily.

21 A man without grace is as a vain fable, it shall be continually in the mouth of the unwise.

22 A parable coming out of a fool's mouth shall be rejected: for he doth not speak it in due season.

23 There is that is hindered from sinning through want, and in his rest he shall be pricked.

24 There is that will destroy his own soul through shamefacedness, and by occasion of an unwise person he will destroy it: and by respect of person he will destroy himself.

25 There is that for bashfulness promiseth to his friend, and maketh him his enemy for nothing.

26 A lie is a foul blot in a man, and yet it will be continually in the mouth of men without discipline.

27 A thief is better than a man that is always lying: but both of them shall inherit destruction.

28 The manners of lying men are without honour: and their confusion is with them without ceasing.

29 A wise man shall ad-

vance himself with his words, and a prudent man shall please the great ones.

30 He that tilleth his land shall make a high heap of corn: and he that worketh justice shall be exalted: and he that pleaseth great men shall escape iniquity.

31 Presents and gifts blind the eyes of judges, and make them dumb in the mouth, so that they cannot correct.

32 Wisdom that is hid, and treasure that is not seen: what profit is there in them both?

33 Better is he that hideth his folly, than the man that hideth his wisdom.

## CHAP. XXI.

*Cautions against sin in general, and some sins in particular.*

**M**Y son, hast thou sinned? do so no more: but for thy former sins also pray that they may be forgiven thee.

1 Flee from sins as from the face of a serpent: for if thou comest near them, they will take hold of thee.

2 The teeth thereof are the teeth of a lion, killing the souls of men.

3 All iniquity is like a two-edged sword, there is no remedy for the wound thereof.

4 Injuries and wrongs will waste riches: and the house that is very rich shall be brought to nothing by pride:

so the substance of the proud shall be rooted out.

6 The prayer out of the mouth of the poor shall reach the ears of God, and judgment shall come for him speedily.

7 He that hateth to be reproved *walketh in the trace* of a sinner: and he that feareth God will turn to his own heart.

8 He that is mighty by a bold tongue is known afar off, but a wise man knoweth to slip by him.

9 He that buildeth his house at other mens charges, is as he that gathereth himself stones to build in the winter.

10 The congregation of sinners is like tow heaped together, and the end of them is a flame of fire.

11 The way of sinners is made plain with stones, and in their end is hell, and darkness, and pains.

12 He that keepeth justice shall get the understanding thereof.

13 The perfection of the fear of God is wisdom and understanding.

14 He that is not wise in good, will not be taught.

15 But there is a wisdom that aboundeth in evil: and there is no understanding where there is bitterness.

16 The knowledge of a wise man shall abound like a flood, and his counsel conti-

nueth like a fountain of life.

17 The heart of a fool is like a broken vessel, and no wisdom at all shall it hold.

18 A man of sense will praise every wise word he shall hear, and will apply it to himself: the luxurious man hath heard it, and it shall displease him, and he will cast it behind his back.

19 The talking of a fool is like a burden in the way: but in the lips of the wise, grace shall be found.

20 The mouth of the prudent is sought after in the church, and they will think upon his words in their hearts.

21 As a house that is destroyed, so is wisdom to a fool: and the knowledge of the unwise is as words without sense.

22 Doctrine to a fool is as fetters on the feet, and like manacles on the right hand.

23 A fool listeth up his voice in laughter: but a wise man will scarce laugh low to himself.

24 Learning to the prudent is as an ornament of gold, and like a bracelet upon his right arm.

25 The foot of a fool is soon in his neighbour's house: but a man of experience will be abashed at the person of the mighty.

26 A fool will peep through the window into the house:

but he that is well taught, will stand without.

27 It is the folly of a man to hearken at the door : and a wise man will be grieved with the disgrace.

28 The lips of the unwise will be telling foolish things : but the words of the wise shall be weighed in a balance.

29 The heart of fools is in their mouth : and the mouth of wise men is in their heart.

30 (a) While the ungodly curseth the devil, he curseth his own soul.

31 The tale-bearer shall defile his own soul, and shall be hated by all : and he that shall abide with him shall be hateful : the silent and wise man shall be honoured.

### CHAP. XXII.

*Wise sayings on diuers subjects.*

**T**HE sluggard is pelted with a dirty stone, and all men will speak of his disgrace.

2 The sluggard is pelted with the dung of oxen : and every one that toucheth him will shake his hands.

3 A son ill taught is the

confusion of the father : and a foolish daughter shall be to his loss.

4 A wise daughter shall bring an inheritance to her husband : but she that confoundeth, becometh a disgrace to her father.

5 She that is bold shameth both her father and husband, and will not be inferior to the ungodly : and shall be disgraced by them both.

6 A tale out of time is like musick in mourning : but the stripes and instruction of wisdom are never out of time.

7 He that teacheth a fool, is like one that glueth a potsherd together.

8 He that telleth a word to him that heareth not, is like one that waketh a man out of a deep sleep.

9 He speaketh with one that is asleep, who uttereth wisdom to a fool : and in the end of the discourse he saith : Who is this ?

10 Weep for the dead, for his light hath failed : and weep (a) for the fool, for his understanding faileth.

11 Weep but a little for

Chap. XXI. (a) Ver. 30. *While the ungodly, &c.* He condemneth and curseth himself ; in as much as by sin he takes part with the devil, and is, as it were, his member and subject.

Chap. XXII. (a) Ver. 10. *For the fool.* In the language of the Holy Ghost, he is stiled a fool, that turns away from God to follow vanity and sin. And what is said by the wise man against fools is meant of such fools as these.

the

the dead, for he is at rest.

12 For the wicked life of a wicked fool is worse than death.

13 The mourning for the dead is seven days: but for a fool and an ungodly man, all the days of their life.

14 Talk not much with a fool, and go not with him that hath no sense.

15 Keep thyself from him, that thou mayst not have trouble, and thou shalt not be defiled with his sin.

16 Turn away from him, and thou shalt find rest, and shalt not be wearied out with his folly.

17 What is heavier than lead? and what other name hath he but fool?

18 Sand and salt, and a mass of iron is easier to bear, than a man without sense, that is both foolish and wicked.

19 A frame of wood bound together in the foundation of a building, shall not be loosed: so neither shall the heart that is established by advised counsel.

20 The thought of him that is wise at all times, shall not be depraved by fear.

21 As pales set in high places, and plaisterings made without cost, will not stand against the face of the wind:

22 So also a fearful heart in the imagination of a fool shall not resist against the violence of fear.

23 As a fearful heart in the thought of a fool at all times will not fear, so neither shall he that continueth always in the commandments of God.

24 He that pricketh the eye, bringeth out tears: and he that pricketh the heart, bringeth forth resentment.

25 He that slingeth a stone at birds, shall drive them away: so he that upbraideth his friend, breaketh friendship.

26 Although thou hast drawn a sword at a friend, despair not: for there may be a returning. To a friend

27 If thou hast opened a sad mouth, fear not, for there may be a reconciliation: except upbraiding, and reproach, and pride, and disclosing of secrets, or a treacherous wound: for in all these cases a friend will flee away.

28 Keep fidelity with a friend in his poverty, that in his prosperity also thou mayst rejoice.

29 In the time of his trouble continue faithful to him, that thou mayst also be heir with him in his inheritance.

30 As the vapour of a chimney, and the smoke of the fire goeth up before the fire: so also injurious words, and reproaches, and threats, before blood.

31 I will not be ashamed to salute a friend, neither will I hide myself from his face:

and if any evil happen to me by him, I will bear it.

32 But every one that shall hear it, will beware of him.

33 Who will set a guard before my mouth, and a sure seal upon my lips, that I fall not by them, and that my tongue destroy me not?

### CHAP. XXIII.

*A prayer for grace to flee sin: cautions against profane swearing and other vices.*

**O** LORD father, and sovereign ruler of my life, leave me not to their counsel: nor suffer me to fall (a) by them.

2 Who will set scourges over my thoughts, and the discipline of wisdom over my heart, (b) that they spare me not in their ignorances, and that their sins may not appear,

3 Lest my ignorances increase, and my offences be multiplied, and my sins abound, and I fall before my adversaries, and my enemy rejoice over me?

4 O Lord father, and God of my life, leave me not to their devices.

5 Give me not haughtiness

of my eyes, and turn away from me all coveting.

6 Take from me the greediness of the belly, and let not the lusts of the flesh take hold of me, and give me not over to a shameless and foolish mind.

7 Hear O ye children the discipline of the mouth: and he that will keep it, shall not perish by his lips, nor be brought to fall into most wicked works.

8 A sinner is caught in his own vanity, and the proud and the evil speakers shall fall thereby.

9 Let not thy mouth be accustomed to swearing: for in it there are many falls.

10 And let not the naming of God be usual in thy mouth, and meddle not with the names of saints, for thou shalt not escape free from them.

11 For as a slave daily put to the question, is never without a blue mark: so every one that sweareth, and nameth, shall not be wholly pure from sin.

12 A man that sweareth much, shall be filled with iniquity, and a scourge shall not depart from his house.

---

Chap. XXIII. (a) Ver. 1. *By them*, viz. The tongue and the lips, mentioned in the last verse of the foregoing chapter.

(b) Ver. 2. *That they spare me not in their ignorances*, &c. That is, that the scourges and discipline of wisdom may restrain the ignorances, that is, the slips and offences which are usually committed by the tongue and the lips.

13 And if he make it void, his sin shall be upon him: and if he dissemble it, he offendeth double:

14 And if he swear in vain, he shall not be justified: for his house shall be filled with his punishment.

15 There is also another speech opposite to death, let it not be found in the inheritance of Jacob.

16 For from the merciful all these things shall be taken away, and they shall not wallow in sins.

17 Let not thy mouth be accustomed to indiscreet speech: for therein is the word of sin.

18 Remember thy father and thy mother, for thouittest in the midst of great men:

19 Lest God forget thee in their sight, and thou, by thy daily custom, be infatuated and suffer reproach: and wish that thou hadst not been born, and curse the day of thy nativity.

20 The man that is accustomed to opprobrious words, will never be corrected all the days of his life.

21 Two sorts of men multiply sins, and the third bringeth wrath and destruction.

22 A hot soul is a burning fire, it will never be quenched, till it devour something.

23 And a man that is wicked in the mouth of his flesh, will not leave off till he hath kindled a fire.

24 To a man that is a fornicator all bread is sweet, he will not be weary of sinning unto the end.

25 Every man that passeth beyond his own bed, despising his own soul, and saying: Who seeth me?

26 Darkness compasseth me about, and the walls cover me, and no man seeth me: whom do I fear? the most High will not remember my sins.

27 And he understandeth not that his eye seeth all things, for such a man's fear driveth from him the fear of God, and the eyes of men fearing him:

28 And he knoweth not that the eyes of the Lord are far brighter than the sun, beholding round about all the ways of men, and the bottom of the deep, and looking into the hearts of men, into the most secret parts.

29 For all things were known to the Lord God, before they were created: so also after they were perfected he beholdeth all things.

30 This man shall be punished in the streets of the city, and he shall be chased as a colt: and where he suspected not, he shall be taken.

31 And he shall be in disgrace with all men, because he understood not the fear of the Lord.

32 So every woman also that

that leaveth her husband; and bringeth in an heir by another.

33 For first she hath been unfaithful to the law of the most High: and secondly she hath offended against her husband: thirdly, she hath played the whore in adultery, and hath gotten her children of another man.

34 This woman shall be brought into the assembly, and inquisition shall be made of her children.

35 Her children shall not take root, and her branches shall bring forth no fruit.

36 She shall leave her memory to be cursed, and her infamy shall not be blotted out.

37 And they that remain shall know, that there is nothing better than the fear of God: and that there is nothing sweeter, than to have regard to the commandments of the Lord.

38 It is great glory to follow the Lord: for length of days shall be received from him.

#### CHAP. XXIV.

*Wisdom praiseth herself: her origin, her dwelling, her dignity, and her fruits.*

**W**ISDOM shall praise her own self, and shall be honoured in God, and shall glory in the midst of her people,

2 And shall open her mouth in the churches of the most

High, and shall glorify herself in the sight of his power,

3 And in the midst of her own people she shall be exalted, and shall be admired in the holy assembly,

4 And in the multitude of the elect she shall have praise, and among the blessed, she shall be blessed, saying:

5 I came out of the mouth of the most High, the first-born before all creatures.

6 I made that in the heavens there should rise light that never faileth, and as a cloud I covered all the earth.

7 I dwelt in the highest places, and my throne is in a pillar of a cloud.

8 I alone have compassed the circuit of heaven, and have penetrated into the bottom of the deep, and have walked in the waves of the sea,

9 And have stood in all the earth: and in every people,

10 And in every nation I have had the chief rule:

11 And by my power I have trodden under my feet the hearts of all the high and low: and in all these I fought rest, and I shall abide in the inheritance of the Lord.

12 Then the creator of all things gave his orders, and said to me: and he that made me, rested in my tabernacle,

13 And he said to me: Let thy dwelling be in Jacob, and thy inheritance in Israel, and take root in my elect.

14 From

14 From the beginning, and before the world, was I created, and unto the world to come I shall not cease to be, and in the holy dwelling-place I have ministred before him.

15 And so was I established in Sion, and in the holy city likewise I rested, and my power was in Jerusalem.

16 And I took root in an honourable people, and in the portion of my God his inheritance, and my abode is in the full assembly of saints.

17 I was exalted like a cedar in Libanus, and as a cypress-tree on mount Sion.

18 I was exalted like a palm-tree in Cades, and as a rose-plant in Jericho:

19 As a fair olive-tree in the plains, and as a plane-tree by the water in the streets, was I exalted.

20 I gave a sweet smell like cinnamon, and aromatical balm: I yielded a sweet odour like the best myrrh:

21 And I perfumed my dwelling as storax, and galbanum, and onyx, and aloes, and as the frankincense not cut, and my odour is as the purest balm.

22 I have stretched out my branches as the turpentine-tree, and my branches are of honour and grace.

23 As the vine I have

brought forth a pleasant odour: and my flowers are the fruit of honour and riches.

24 I am the mother of fair love, and of fear, and of knowledge, and of holy hope.

25 In me is all grace of the way and of the truth, in me is all hope of life and of virtue.

26 Come over to me, all ye that desire me, and be filled with my fruits.

27 For my spirit is sweet above honey, and my inheritance above honey and the honey-comb.

28 My memory is unto everlasting generations.

29 They that eat me, shall yet hunger: and they that drink me, shall yet thirst.

30 He that hearkeneth to me, shall not be confounded: and they that work by me, shall not sin.

31 They that explain me, shall have life everlasting.

32 All these things are the book of life, and the covenant of the most High, and the knowledge of truth.

33 Moses commanded a law in the precepts of justices, and an inheritance to the house of Jacob, and the promises to Israel.

34 He appointed to David his servant to raise up of him (a) a most mighty king, and

Chap. XXIV. (a) Ver. 34. *A most mighty king, viz. Christ, who by his gospel, like an overflowing river, has enriched the earth with heavenly wisdom.*

sitting

sitting on the throne of glory for ever.

35 Who filleth up wisdom as the Phison, and as the Tigris in the days of the new fruits.

36 Who maketh understanding to abound as the Euphrates, who multiplieth it as the Jordan in the time of harvest.

37 Who sendeth knowledge as the light, and riseth up as Gehon in the time of the vintage.

38 (6) Who first hath perfect knowledge of her, and a weaker shall not search her out.

39 For her thoughts are more vast than the sea, and her counsels more deep than the great ocean.

40 I wisdom have poured out rivers.

41 I like a brook out of a river of a mighty water, I like a channel of a river, and like an aqueduct came out of paradise.

42 I said: I will water my garden of plants, and I will water abundantly the fruit of my meadow.

43 And behold my brook became a great river, and my river came near to a sea.

44 For I make doctrine to shine forth to all as the morn-

ing light, and I will declare it afar off.

45 I will penetrate to all the lower parts of the earth, and will behold all that sleep, and will enlighten all that hope in the Lord.

46 I will yet pour out doctrine as prophecy, and will leave it to them that seek wisdom, and will not cease to instruct their offspring even to the holy age.

47 See ye that I have not laboured for myself only, but for all that seek out the truth.

#### C H A P. XXV.

*Documents of wisdom on several subjects.*

**W**ITH three things my spirit is pleased, which are approved before God, and men:

1 The concord of brethren, and the love of neighbours, and man and wife that agree well together.

2 Three sorts my soul hateth, and I am greatly grieved at their life;

3 A poor man that is proud: a rich man that is a liar: an old man that is a fool, and doting.

4 The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age?

5 O how comely is judgment for a grey head, and for

(6) Ver. 38. *Who first hath perfect knowledge of her.* Christ was the first that had perfect knowledge of heavenly wisdom.

ancients to know counsel!

7 O how comely is wisdom for the aged, and understanding and counsel to men of honour!

8 Much experience is the crown of old men, and the fear of God is their glory.

9 Nine things that are not to be imagined by the heart have I magnified, and the tenth I will utter to men with my tongue.

10 A man that hath joy of his children; and he that liveth and seeth the fall of his enemies.

11 Blessed is he that dwelleth with a wise woman; and that hath not slipped with his tongue, and that hath not served such as are unworthy of him.

12 Blessed is he that findeth a true friend; and that declareth justice to an ear that heareth:

13 How great is he that findeth wisdom and knowledge! but there is none above him that feareth the Lord.

12 The fear of God hath set itself above all things:

15 Blessed is the man, to whom it is given to have the fear of God: he that holdeth it, to whom shall he be likened?

16 The fear of God is the beginning of his love: and the beginning of faith is to be fast joined unto it.

17 The sadness of the heart is every plague: and the wicked-

ness of a woman is all evil.

18 And a man will choose any plague, but the plague of the heart:

19 And any wickedness, but the wickedness of a woman:

20 And any affliction, but the affliction from them that hate him:

21 And any revenge, but the revenge of enemies.

22 There is no head worse than the head of a serpent:

23 And there is no anger above the anger of a woman. It will be more agreeable to abide with a lion and dragon, than to dwell with a wicked woman.

24 The wickedness of a woman changeth her face: and she darkneth her countenance as a bear: and sheweth it like sack-cloth. In the midst of her neighbours,

25 Her husband groaned, and hearing he sighed a little.

26 All malice is short to the malice of a woman, let the lot of sinners fall upon her.

27 As the climbing of a sandy way is to the feet of the aged, so is a wife full of tongue to a quiet man:

28 Look not upon a woman's beauty, and desire not a woman for beauty.

29 A woman's anger, and impudence, and confusion is great.

30 A woman, if she have superiority, is contrary to her husband.

31 A wicked

31 A wicked woman abateth the courage, and maketh a heavy countenance, and a wounded heart.

32 Feeble hands, and disjointed knees, a woman that oth not make her husband happy.

33 From the woman came the beginning of sin, and through her we all die.

34 Give no issue to thy water, no not a little: nor to a wicked woman liberty to gad abroad.

35 If she walk not at thy hand, she will confound thee in the sight of thy enemies.

36 Cut her off from thy flesh, lest she always abuse thee.

#### C H A P. XXVI.

*Of good and bad women.*

**H**APPY is the husband of a good wife: for the number of his years is double.

2 A vertuous woman rejoiceth her husband, and shall fulfil the years of his life in peace.

3 A good wife is a good portion, she shall be given in the portion of them that fear God to a man for *his* good deeds:

4 Rich or poor, if his heart is good, his countenance shall be chearful at all times.

5 Of three things my heart hath been afraid, and at the fourth my face hath trembled:

6 The accusation of a city,

and the gathering together of the people:

7 And a false calumny, all *are* more grievous than death.

8 A jealous woman is the grief and mourning of the heart.

9 With a jealous woman is a scourge of the tongue which communicateth with all.

10 As a yoke of oxen that is moved to and fro, so also is a wicked woman: he that hath hold of her, is as he that taketh hold of a scorpion.

11 A drunken woman is a great wrath: and her reproach and shame shall not be hid.

12 The fornication of a woman shall be known by the haughtiness of her eyes, and by her eye-lids.

13 On a daughter that turneth not away herself, set a strict watch: lest finding an opportunity she abuse herself.

14 Take heed of the impudence of her eyes, and wonder not if she slight thee.

15 She will open her mouth as a thirsty traveller to the fountain, and will drink of every water near her, and will sit down by every hedge, and open her quiver against every arrow, until she fail.

16 The grace of a diligent woman shall delight her husband, and shall fat his bones.

17 Her discipline is the gift of God.

18 *Such is* a wife and silent woman, *and* there is nothing

thing so much worth as a well instructed soul:

19 A holy and shamefaced woman is grace upon grace.

20 And no price is worthy of a continent soul.

21 As the sun when it riseth to the world in the high places of God, so is the beauty of a good wife for the ornament of her house.

22 As the lamp shining upon the holy candlestick, so is the beauty of the face in a ripe age.

23 As golden pillars upon bases of silver, so are the firm feet upon the soles of a steady woman.

24 As everlasting foundations upon a solid rock, so the commandments of God in the heart of a holy woman.

25 At two things my heart is grieved, and the third bringeth anger upon me:

26 A man of war fainting through poverty: and a man of sense despised:

27 And he that passeth over from justice to sin: God hath prepared such an one for the sword.

28 Two sorts of callings

have appeared to me hard and dangerous: a merchant is hardly free (a) from negligence: and (b) a huckster shall not be justified from the fins of the lips.

CHAP. XXVII.

*Dangers of sin from several heads: the fear of God is the best preservative. He that diggeth a pit, shall fall into it.*

**T**HROUGH poverty many have sinned: and he that seeketh to be enriched, turneth away his eye.

2 As a stake sticketh fast in the midst of the joining of stones, so also in the midst of selling and buying, sin shall stick fast.

3 Sin shall be destroyed with the sinner.

4 Unless thou hold thyself diligently in the fear of the Lord, thy house shall quickly be overthrown.

5 As when one sifteth with a sieve, the dust will remain: so will the perplexity of a man in his thoughts.

6 The furnace trieth the

Chap. XXVI. (a) Ver. 28. *From negligence.* That is, from the neglect of the service of God: because the eager pursuit of the mammon of this world, is apt to make men of that calling forget the great duties of loving God above all things, and their neighbours as themselves.

(b) Ibidem. *A buckster*; or a retailer of wine. Men of that profession are both greatly exposed to danger of sin themselves; and are too often accessory to the sins of others.

potter's vessels, and the trial of affliction just men.

7 As the dressing of a tree sheweth the fruit thereof, so a word out of the thought of the heart of man.

8 Praise not a man before he speaketh, for this is the trial of men.

9 If thou followest justice, thou shalt obtain her: and shalt put her on as a long robe of honour, and thou shalt dwell with her: and she shall protect thee for ever, and in the day of acknowledgement thou shalt find a strong foundation.

10 Birds resort unto their like: so truth will return to them that practise her.

11 The lion always lieth in wait for prey: so do sins for them that work iniquities.

12 A holy man continueth in wisdom as the sun: but a fool is changed as the moon.

13 In the midst of the sun-wise keep in the word till its time: but be continually among men that think.

14 The discourse of sinners is hateful, and their laughter is at the pleasures of sin.

15 The speech that sweareth much shall make the hair of the head stand upright: and its irreverence shall make one stop his ears.

16 In the quarrels of the proud is the shedding of blood: and their cursing is a grievous hearing.

17 He that discloseth the secret of a friend, loseth his credit, and shall never find a friend to his mind.

18 Love thy neighbour, and be joined to him with fidelity.

19 But if thou discover his secrets, follow no more after him.

20 For as a man that destroyeth his friend, so also is he that destroyeth the friendship of his neighbour.

21 And as one that letteth a bird go out of his hand, so hast thou let thy neighbour go, and thou shalt not get him again.

22 Follow after him no more, for he is gone afar off, he is fled, as a roe escaped out of the snare: because his soul is wounded.

23 Thou canst no more bind him up. And after a curse indeed there is a reconciliation:

24 But to disclose the secrets of a friend, leaveth no hope to an unhappy soul.

25 He that winketh with the eye, forgeth wicked things, and no man will cast him off:

26 In the sight of thy eyes he will sweeten his mouth, and will admire thy words: but at the last he will writhe his mouth, and on thy words he will lay a stumbling-block.

27 I have hated many things, but not like him, and the Lord himself will hate him.

28 If one cast a stone on high, it will fall upon his own head : and the deceitful stroke will wound the deceitful.

29 He that diggeth a pit, shall fall into it : and he that setteth a stone for his neighbour, shall stumble upon it : and he that layeth a snare for another, shall perish in it.

30 A mischievous counsel shall be rolled back upon the author, and he shall not know from whence it cometh to him.

31 Mockery and reproach are of the proud, and vengeance as a lion shall lie in wait for him.

32 They shall perish in a snare that are delighted with the fall of the just : and sorrow shall consume them before they die.

33 Anger and fury are both of them abominable, and the sinful man shall be subject to them.

# C H A P. XXVIII.

*Lessons against revenge and quarrels. The evils of the tongue.*

**H**E that seeketh to revenge himself, shall find vengeance from the Lord, and he will surely keep his sins in remembrance.

2 Forgive thy neighbour if he hath hurt thee : and then

shall thy sins be forgiven to thee when thou prayest.

3 One man keepeth anger against another, and doth he seek to be healed by God ?

4 He hath no mercy on a man like himself, and doth he intreat for his own sins ?

5 He that is but flesh, nourisheth anger, and doth he ask forgiveness of God ? Who shall obtain pardon for his sins ?

6 Remember thy last things, and let enmity cease :

7 For corruption and death hang over (a) in his commandments.

8 Remember the fear of God, and be not angry with thy neighbour.

9 Remember the covenant of the most High, and overlook the ignorance of thy neighbour.

10 Refrain from strife, and thou shalt diminish thy sins :

11 For a passionate man kindleth strife, and a sinful man will trouble his friends, and bring in debate in the midst of them that are at peace.

12 For as the wood of the forest is, so the fire burneth : and as a man's strength is, so shall his anger be, and according to his riches he shall increase his anger.

13 A hasty contention kindleth a fire : and a hasty

Chap. XXVIII. (a) Ver. 7. *In his commandments.* Supply the sentence out of the Greek thus : Remember corruption and death, and abide in the commandments.

quarrel sheddeth blood: and a tongue that beareth witness bringeth death.

14 If thou blow the spark, it shall burn as a fire: and if thou spit upon it, it shall be quenched: both come out of the mouth.

15 The whisperer and the double-tongued is accursed: for he hath troubled many that were at peace.

16 The tongue of a third person hath disquieted many, and scattered them from nation to nation.

17 It hath destroyed the strong cities of the rich, and hath overthrown the houses of great men.

18 It hath cut in pieces the forces of peoples, and undone strong nations.

19 The tongue of a third person hath cast out valiant women, and deprived them of their labours.

20 He that hearkeneth to it, shall never have rest, neither shall he have a friend in whom he may repose.

21 The stroke of a whip maketh a blue mark: but the stroke of the tongue will break the bones.

22 Many have fallen by the edge of the sword, but not so many as have perished by their own tongue.

23 Blessed is he that is defended from a wicked tongue, that hath not passed into the wrath thereof, and that hath

not drawn the yoke thereof, and hath not been bound in its bands:

24 For its yoke is a yoke of iron: and its bands are bands of brass.

25 The death thereof is a most evil death: and hell is preferable to it.

26 Its continuance shall not be for a long time, but it shall possess the ways of the unjust: and the just shall not be burnt with its flame.

27 They that forsake God shall fall into it, and it shall burn in them, and shall not be quenched, and it shall be sent upon them as a lion, and as a leopard it shall tear them.

28 Hedge in thy ears with thorns, hear not a wicked tongue, and make doors and bars to thy mouth.

29 Melt down thy gold and silver, and make a balance for thy words and a just bridle for thy mouth:

30 And take heed lest thou slip with thy tongue, and fall in the sight of the enemies, who lie in wait for thee, and thy fall be incurable unto death.

## CHAP. XXIX.

*Of charity in lending money, and justice in repaying. Of alms, and of being surety.*

**H**E that sheweth mercy, lendeth to his neighbour:

bour: and he that (a) is stronger in hand, keepeth the commandments.

2 Lend to thy neighbour in the time of his need, and pay thou thy neighbour again in due time.

3 Keep thy word, and deal faithfully with him: and thou shalt always find that which is necessary for thee.

4 Many have looked upon a thing lent as a thing found, and have given trouble to them that helped them.

5 Till they receive, they kiss the hands of the lender, and in promises they humble their voice:

6 But when they should repay, they will ask time, and will return tedious and murmuring words, and will complain of the time:

7 And if he be able to pay, he will stand off, he will scarce pay one half, and will count it as if he had found it:

8 But if not, he will defraud him of his money, and he shall get him for an enemy without cause:

9 And he will pay him with reproaches and curses, and instead of honour and good turn will repay him injuries.

10 Many have refused to lend, not out of wickedness,

but they were afraid to be defrauded without cause.

11 But yet towards the poor be thou more hearty, and delay not to shew him mercy.

12 Help the poor because of the commandment: and send him not away empty handed because of his poverty.

13 Lose thy money for thy brother and thy friend: and hide it not under a stone to be lost.

14 Place thy treasure in the commandments of the most High, and it shall bring thee more profit than gold.

15 Shut up alms in the heart of the poor, and it shall obtain help for thee against all evil.

16 Better than the shield of the mighty, and better than the spear:

17 It shall fight for thee against thy enemy.

18 A good man is surety for his neighbour: and he that hath lost shame, will leave him to himself.

19 Forget not the kindness of thy surety: for he hath given his life for thee.

20 The sinner and the unclean fleeth from his surety.

21 A sinner attributeth to himself the goods of his surety: and he that is of an un-

Chap. XXIX. (a) Ver. 1. *Is stronger in hand.* That is, he that is hearty and bountiful in lending to his neighbour in his necessity.

thankful mind will leave him that delivered him.

22 A man is surety for his neighbour: and when he hath lost all shame, he shall forsake him.

23 Evil suretyship hath undone many of good estate, and hath tossed them as a wave of the sea.

24 It hath made powerful men to go from place to place round about, and they have wandered in strange countries.

25 A sinner that transgresseth the commandment of the Lord, shall fall into an evil suretyship: and he that undertaketh many things, shall fall into judgment.

26 Recover thy neighbour according to thy power, and take heed to thyself that thou fall not.

27 The chief thing for man's life is water and bread, and clothing, and a house to cover shame.

28 Better is the poor man's fare under a roof of boards, than sumptuous cheer abroad in another man's house.

29 Be contented with little instead of much, and thou shalt not hear the reproach of going abroad.

30 It is a miserable life to go as a guest from house to house: for where a man is a stranger, he shall not deal confidently, nor open his mouth.

31 He shall entertain and feed, and give drink to the

unthankful, and moreover he shall hear bitter words.

32 Go, stranger, and furnish the table, and give others to eat what thou hast in thy hand.

33 Give place to the honourable presence of my friends: for I want my house, my brother being to be lodged with me.

34 These things are grievous to a man of understanding: the upbraiding of house-room, and the reproaching of the lender.

## CHAP. XXX.

*Of correction of children.  
Health is better than wealth.  
Excessive grief is hurtful.*

**H**E that loveth his son, frequently chastiseth him, that he may rejoice in his latter end, and not grope after the doors of his neighbours.

2 He that instructeth his son shall be praised in him, and shall glory in him in the midst of them of his household.

3 He that teacheth his son, maketh his enemy jealous, and in the midst of his friends he shall glory in him.

4 His father is dead, and he is as if he were not dead: for he hath left one behind him that is like himself.

5 While he lived he saw and rejoiced in him: and when he died he was not sorrowful,  
neither

neither was he confounded before his enemies.

6 For he left behind him a defender of his house against his enemies, and one that will requite kindness to his friends.

7 For the souls of his sons he shall bind up his wounds, and at every cry his bowels shall be troubled.

8 A horse not broken becometh stubborn, and a child left to himself will become headstrong.

9 Give thy son his way, and he shall make thee afraid : play with him, and he shall make thee sorrowful.

10 Laugh not with him, lest thou have sorrow, and at the last thy teeth be set on edge.

11 Give him not liberty in his youth, and wink not at his devices.

12 Bow down his neck while he is young, and beat his sides while he is a child, lest he grow stubborn, and regard thee not, and so be a sorrow of heart to thee.

13 Instruct thy son, and labour about him, lest his lewd behaviour be an offence to thee.

14 Better is a poor man who is sound, and strong of constitution, than a rich man who is weak and afflicted with evils.

15 Health of the soul in holiness of justice, is better than all gold and silver : and a

sound body, than immense revenues.

16 There is no riches above the riches of the health of the body : and there is no pleasure above the joy of the heart.

17 Better is death than a bitter life ; and everlasting rest, than continual sickness.

18 Good things that are hidden in a mouth that is shut, are as messes of meat set about a grave.

19 What good shall an offering do to an idol ? for it can neither eat, nor smell :

20 So is he that is persecuted by the Lord, bearing the reward of his iniquity :

21 He seeth with his eyes, and groaneth, as an eunuch embracing a virgin, and sighing.

22 Give not up thy soul to sadness, and afflict not thyself in thy own counsel.

23 The joyfulness of the heart, is the life of a man, and a never failing treasure of holiness : and the joy of a man is length of life.

24 Have pity on thy own soul, pleasing God, and contain thyself : gather up thy heart in his holiness : and drive away sadness far from thee.

25 For sadness hath killed many, and there is no profit in it.

26 Envy and anger shorten a man's days, and pensiveness will bring old age before the time.

27 A chearful and good heart is always feasting : for his banquets are prepared with diligence.

### CHAP. XXXI.

*Of the desire of riches, and of moderation in eating and drinking.*

**W**ATCHING for riches consumeth the flesh, and the thought thereof driveth away sleep.

2 The thinking beforehand turneth away the understanding, and a grievous sickness maketh the soul sober.

3 The rich man hath laboured in gathering riches together, and when he resteth he shall be filled with his goods.

4 The poor man hath laboured in his low way of life, and in the end he is still poor.

5 He that loveth gold, shall not be justified : and he that followeth after corruption, shall be filled with it.

6 Many have been brought to fall for gold, and the beauty thereof hath been their ruin.

7 Gold is a stumbling-block to them that sacrifice to it : wo to them that eagerly follow after it, and every fool shall perish by it.

8 Blessed is the rich man that is found without blemish : and that hath not gone after gold, nor put his trust in money nor in treasures.

9 Who is he, and we will

praise him, for he hath done wonderful things in his life.

10 Who hath been tried thereby, and made perfect, he shall have glory everlasting. He that could have transgressed, and hath not transgressed : and could do evil things, and hath not done them :

11 Therefore are his goods established in the Lord, and all the church of the saints shall declare his alms.

12 Art thou set at a great table ? be not the first to open thy mouth upon it.

13 Say not : There are many things which are upon it.

14 Remember that a wicked eye is evil.

15 What is created more wicked than an eye ? therefore shall it weep over all the face when it shall see.

16 Stretch not out thy hand first, lest being disgraced with envy thou be put to confusion.

17 Be not hasty in a feast.

18 Judge of the disposition of thy neighbour by thyself.

19 Use as a frugal man the things, that are set before thee : lest if thou eatest much, thou be hated.

20 Leave off first, for manners sake, and exceed not, lest thou offend.

21 And if thou sittest amongst many, reach not thy hand out first of all : and be not the first to ask for drink.

22 How sufficient is a little wine

wine for a man well taught, and in sleeping thou shalt not be uneasy with it, and thou shalt feel no pain.

23 Watching, and choler, and gripes are with an intemperate man:

24 Sound and wholesome sleep with a moderate man: he shall sleep till morning, and his soul shall be delighted with him.

25 And if thou hast been forced to eat much, arise, go out, and vomit, and it shall refresh thee, and thou shalt not bring sickness upon thy body.

26 Hear me my son, and despise me not, and in the end thou shalt find my words.

27 In all thy works be quick, and no infirmity shall come to thee.

28 The lips of many shall bless him that is liberal of his bread, and the testimony of his truth is faithful.

29 Against him that is niggardly of his bread, the city will murmur, and the testimony of his niggardness is true.

30 Challenge not them that love wine: for wine hath destroyed very many.

31 Fire trieth hard iron: so wine drunk to excess shall rebuke the hearts of the proud.

32 Wine taken with sobriety is equal life to men: if thou drink it moderately, thou shalt be sober.

33 What is his life, who is diminished with wine?

34 What taketh away life? death.

35 Wine was created from the beginning to make men joyful, and not to make them drunk.

36 Wine drunken with moderation is the joy of the soul, and the heart.

37 Sober drinking is health to soul and body.

38 Wine drunken with excess raiseth quarrels, and wrath, and many ruins.

39 Wine drunken with excess is bitterness of the soul.

40 The heat of drunkenness is the stumbling-block of the fool, lessening strength and causing wounds.

41 Rebuke not thy neighbour in a banquet of wine: and despise him not in his mirth.

42 Speak not to him words of reproach: and press him not in demanding again.

# CHAP. XXXII.

*Lessons for superiors and inferiors. Advantages of fearing God, and doing nothing without counsel.*

**H**AVE they made thee ruler? be not lifted up: be among them as one of them.

2 Have care of them, and so sit down, and when thou hast acquitted thyself of all thy charge, take thy place.

3 That

3 That thou mayst reioice for them, and receive a crown as an ornament of grace, and get the honour of the contribution.

4 Speak, thou that art elder: for it becometh thee,

5 To speak the first word with careful knowledge, and hinder not musick.

6 Where there is no hearing, pour not out words, and be not lifted up out of season with thy wisdom.

7 A concert of musick in a banquet of wine is as a carbuncle set in gold.

8 As a signet of an emerald in a work of gold: so is the melody of musick with pleasant and moderate wine.

9 Hear in silence, and for thy reverence good grace shall come to thee.

10 Young man, scarcely speak in thy own cause.

11 If thou be asked twice, let thy answer be short.

12 In many things be as if thou wert ignorant, and hear in silence and withal seeking.

13 In the company of great men take not upon thee: and when the ancients are present, speak not much.

14 Before a storm goeth lightening: and before shamefacedness goeth favour; and for thy reverence good grace shall come to thee.

15 And at the time of rising be not slack: but be first

to run home to thy house, and there withdraw thyself, and there take thy pastime.

16 And do what thou hast a mind, but not in sins or proud speech.

17 And for all these things bless the Lord, that made thee, and that replenisheth thee with all his good things.

18 He that feareth the Lord, will receive his discipline: and they that will seek him early, shall find a blessing.

19 He that seeketh the law, shall be filled with it: and he that dealeth deceitfully, shall meet with a stumbling block therein.

20 They that fear the Lord, shall find just judgment, and shall kindle justice as a light.

21 A sinful man will flee reproof, and will find an excuse according to his will.

22 A man of counsel will not neglect understanding, a strange and proud man will apprehend no fear:

23 Even after he hath done with some fear without counsel, and he shall be controuled by the things of his own seeking.

24 My son, do thou nothing without counsel, and thou shalt not repent when thou hast done.

25 Go not in the way of ruin, and thou shalt not stumble against the stones: trust not thyself to a rugged way, lest thou

thou set a stumbling - block to thy soul.

26 And beware of thy own children, and take heed of them of thy household.

27 In every work of thine regard thy soul (a) in faith: for this is the keeping of the commandments.

28 He that believeth God, taketh heed to the commandments: and he that trusteth in him, shall fare never the worse.

C H A P. XXXIII.

*The fear of God is the best security. Times and men are in the hands of God. Take care of thyself as long as thou livest, and look to thy servants.*

**N**O evils shall happen to him that feareth the Lord, but in temptation God will keep him, and deliver him from evils.

2 A wise man hateth not the commandments and justices, and he shall not be dashed in pieces as a ship in a storm.

3 A man of understanding is faithful to the law of God, and the law is faithful to him.

4 He that cleareth up a question, shall prepare what to say, and so having prayed he shall be heard, and shall keep discipline and then he shall answer.

5 The heart of a fool is as a

wheel of a cart: and his thoughts are like a rolling axle-tree.

6 A friend that is a mocker, is like a stallion horse: he neigheth under every one that sitteth upon him.

7 Why doth one day excell another, and one light another, and one year another year, when all come of the sun?

8 By the knowledge of the Lord they were distinguished, the sun being made, and keeping his commandment.

9 And he ordered the seasons, and holidays of them, and in them they celebrated festivals at an hour.

10 Some of them God made high and great days, and some of them he put in the number of ordinary days. And all men are from the ground, and out of the earth, from whence Adam was created.

11 With much knowledge the Lord hath divided them, and diversified their ways.

12 Some of them hath he blessed, and exalted: and some of them hath he sanctified, and set near himself: and some of them hath he cursed and brought low, and turned them from their station:

13 As the potter's clay is in his hand, to fashion and order it.

Chap. XXXII. (a) Ver. 27. *In faith.* That is, follow sincerely thy soul in her faith and conscience.

14 All its ways are according to his ordering: so man is in the hand of him that made him, and he will render to him according to his judgment.

15 Good is set against evil, and life against death: so also is the sinner against a just man. And so look upon all the works of the most High. Two and two, and one against another.

16 And I awaked last of all, and as one that gathereth after the grape-gatherers.

17 In the blessing of God I also have hoped: and as one that gathereth grapes, have I filled the wine-press.

18 See that I have not laboured for myself only, but for all that seek discipline.

19 Hear me, ye great men, and all ye people, and hearken with your ears, ye rulers of the church.

20 Give not to son or wife, brother or friend, power over thee while thou livest: and give not thy estate to another: lest thou repent, and thou entreat for the same.

21 As long as thou livest, and hast breath in thee, let no man (a) change thee.

22 For it is better that thy children should ask of thee,

than that thou look toward the hands of thy children.

23 In all thy works (b) keep the pre-eminence.

24 Let no stain fully thy glory. In the time when thou shalt end the days of thy life, and in the time of thy decease, distribute thy inheritance.

25 Fodder and a wand; and a burden are for an ass: bread and correction, and work for a slave.

26 He worketh under correction, and seeketh to rest: let his hands be idle, and he seeketh liberty.

27 The yoke and the thong bend a stiff neck, and continual labours bow a slave.

28 Torture and fetters are for a malicious slave: send him to work, that he be not idle.

29 For idleness hath taught much evil.

30 Set him to work: for so it is fit for him. And if he be not obedient, bring him down with fetters, but be not excessive towards any one and do no grievous thing without judgment.

31 If thou have a faithful servant, let him be to thee as thy own soul: treat him as a brother: because in the blood

Chap. XXXIII. (a) Ver. 22. *Change thee.* That is, so as to have this power over thee.

(b) Ver. 24. *The pre-eminence.* That is, be master in thy own house, and part not with thy authority.

of thy soul thou hast gotten him.

32 If thou hurt him unjustly, he will run away:

33 And if he rise up and depart: thou knowest not whom to ask, and in what way to seek him.

CHAP. XXXIV.

*The vanity of dreams. The advantage of experience, and of the fear of God.*

**T**HE hopes of a man that is void of understanding are vain and deceitful: and dreams lift up fools.

2 The man that giveth heed to lying visions, is like to him that catcheth at a shadow and followeth after the wind.

3 The vision of dreams is the resemblance of one thing to another: as when a man's likeness is before the face of a man.

4 What can be made clean by the unclean? and what truth can come from that which is false?

5 Deceitful divinations and lying omens, and the dreams of evil doers, are vanity.

6 And the heart fancieth as that of a woman in travail: except it be a vision sent forth from the most High, set not thy heart upon them.

7 For dreams have deceived many, and they have failed that put their trust in them.

8 The word of the law

shall be fulfilled without a lye, and wisdom shall be made plain in the mouth of the faithful.

9 What doth he know, that hath not been tried? A man that hath much experience, shall think of many things: and he that hath learned many things, shall shew forth understanding.

10 He that hath no experience, knoweth little: and he that hath been experienced in many things, multiplieth prudence.

11 He that hath not been tried, what manner of things doth he know? he that hath been surprized, shall abound with subtlety.

12 I have seen many things by travelling, and many customs of things.

13 Sometimes I have been in danger of death for these things, and I have been delivered by the grace of God.

14 The spirit of those that fear God, is sought after, and by his regard shall be blessed.

15 For their hope is on him that saveth them, and the eyes of God are upon them that love him.

16 He that feareth the Lord shall tremble at nothing, and shall not be afraid: for he is his hope.

17 The soul of him that feareth the Lord is blessed.

18 To whom doth he look, and who is his strength?

19 The eyes of the Lord

G g are

are upon them that fear him, he is their powerful protector, and strong stay, a defence from the heat, and a cover from the sun at noon,

20 A preservation from stumbling, and a help from falling, he raiseth up the soul, and enlighteneth the eyes, and giveth health, and life, and blessing.

21 The offering of him that sacrificeth of a thing wrongfully gotten, is stained, and the mockeries of the unjust are not acceptable.

22 The Lord is only for them that wait upon him in the way of truth and justice.

23 The most High approveth not the gifts of the wicked: neither hath he respect to the oblations of the unjust, nor will he be pacified for sins by the multitude of their sacrifices.

24 He that offereth sacrifice of the goods of the poor, is as one that sacrificeth the son in the presence of his father.

25 The bread of the needy, is the life of the poor: he that defraudeth them thereof, is a man of blood.

26 He that taketh away the bread gotten by sweat, is like him that killeth his neighbour.

27 He that sheddeth blood, and he that defraudeth the labourer of his hire, are brothers.

28 When one buildeth up,

and another pulleth down: what profit have they but the labour?

29 When one prayeth, and another curseth: whose voice will God hear?

30 He that washeth himself after touching the dead, if he toucheth him again, what doth his washing avail?

31 So a man that fasteth for his sins, and doth the same again, what doth his humbling himself profit him? who will hear his prayer?

#### CHAP. XXXV.

*What sacrifices are pleasing to God.*

**H**E that keepeth the law, multiplieth offerings.

2 It is a wholesome sacrifice to take heed to the commandments, and to depart from all iniquity.

3 And to depart from injustice, is to offer a propitiatory sacrifice for injustices, and a begging of pardon for sins.

4 He shall return thanks, that offereth fine flour: and he that doth mercy, offereth sacrifice.

5 To depart from iniquity is that which pleaseth the Lord, and to depart from injustice, is an intreating for sins.

6 Thou shalt not appear empty in the sight of the Lord.

7 For all these things are to be done because of the commandment of God.

8 The oblation of the just maketh the altar fat, and is an odour of sweetness in the sight of the most High.

9 The sacrifice of the just is acceptable, and the Lord will not forget the memorial thereof.

10 Give glory to God with a good heart: and diminish not the first-fruits of thy hands.

11 In every gift shew a chearful countenance, and sanctify thy tithes with joy.

12 Give to the most High according to what he hath given to thee, and with a good eye do according to the ability of thy hands:

13 For the Lord maketh recompence, and will give thee seven times as much.

14 Do not offer wicked gifts, for such he will not receive.

15 And look not upon an unjust sacrifice, for the Lord is judge, and there is not with him respect of person.

16 The Lord will not accept any person against a poor man, and he will hear the prayer of him that is wronged.

17 He will not despise the prayers of the fatherless: nor the widow, when she poureth out her complaint.

18 Do not the widow's tears run down the cheek, and is not her cry against him that causeth them to fall?

19 For from the cheek

they go up even to heaven, and the Lord that heareth will not be delighted with them.

20 He that adoreth God with joy, shall be accepted, and his prayer shall approach even to the clouds.

21 The prayer of him that humbleth himself, shall pierce the clouds: and till it come nigh he will not be comforted: and he will not depart till the most High behold.

22 And the Lord will not be slack, but will judge for the just, and will do judgment: and the Almighty will not have patience with them, that he may crush their back:

23 And he will repay vengeance to the Gentiles, till he have taken away the multitude of the proud, and broken the scepters of the unjust,

24 Till he have rendered to men according to their deeds: and according to the works of Adam, and according to his presumption,

25 Till he have judged the cause of his people, and he shall delight the just with his mercy:

26 The mercy of God is lovely in the time of affliction, as a cloud of rain in the time of drought.

CHAP. XXXVI.

*A prayer for the church of God.  
Of a good heart, and a good wife.*

**H**AVE mercy upon us,  
O God of all, and be-  
hold

hold us, and shew us the light of thy mercies :

2 And send thy fear upon the nations, that have not sought after thee: that they may know that there is no God besides thee, and that they may shew forth thy wonders.

3 Lift up thy hand over the strange nations, that they may see thy power.

4 For as thou hast been sanctified in us in their sight, so thou shalt be magnified among them in our presence,

5 That they may know thee, as we also have known thee, that there is no God beside thee, O Lord.

6 Renew thy signs, and work new miracles.

7 Glorify thy hand, and thy right arm.

8 Raise up indignation, and pour out wrath.

9 Take away the adversary, and crush the enemy.

10 Hasten the time, and remember the end, that they may declare thy wonderful works.

11 Let him that escapeth be consumed by the rage of the fire: and let them perish that oppress thy people.

12 Crush the head of the princes of the enemies, that say: There is no other beside us.

13 Gather together all the tribes of Jacob: that they may know that there is no God besides thee, and may declare

thy great works: and thou shalt inherit them as from the beginning.

14 Have mercy on thy people, upon whom thy name is invoked: and upon Israel, whom thou hast raised up to be thy first-born.

15 Have mercy on Jerusalem, the city which thou hast sanctified, the city of thy rest.

16 Fill Sion with thy unspeakable words, and thy people with thy glory.

17 Give testimony to them, that are thy creatures from the beginning, and raise up the prophecies, which the former prophets spoke in thy name.

18 Reward them that patiently wait for thee, that thy prophets may be found faithful: and hear the prayers of thy servants,

19 According to the blessing of Aaron over thy people, and direct us into the way of justice, and let all know that dwell upon the earth, that thou art God the beholder of all ages.

20 The belly will devour all meat, yet one meat is better than another.

21 The palate tasteth venison, and the wise heart false speeches.

22 A perverse heart will cause grief, and a man of experience will resist it.

23 A woman will receive every man: yet one daughter is better than another.

24 The

24 The beauty of a woman cheareth the countenance of her husband, and a man desireth nothing more.

25 If she have a tongue that can cure, and likewise mitigate and shew mercy: her husband is not like other men.

26 He that possesseth a good wife, beginneth a possession: she is a help like to himself, and a pillar of rest.

27 Where there is no hedge, the possession shall be spoiled: and where there is no wife, he mourneth that is in want.

28 Who will trust him that hath no nest, and that lodgeth wheresoever the night taketh him, as a robber well appointed, that skippeth from city to city.

C H A P. XXXVII.

*Of the choice of friends and counsellors.*

**E**VERY friend will say: I also am his friend: but there is a friend, that is only a friend in name. Is not this a grief even to death?

2 But a companion and a friend shall be turned to an enemy.

3 O wicked presumption, whence comest thou to cover the earth with thy malice, and deceitfulness?

4 There is a companion who rejoiceth with his friend in his joys, but in the time of trouble, he will be against him.

5 There is a companion who condoleth with his friend for his belly's sake, and he will take up a shield against the enemy.

6 Forget not thy friend in thy mind, and be not unmindful of him in thy riches.

7 Consult not with him that layeth a snare for thee, and hide thy counsel from them that envy thee.

8 Every counsellor giveth out counsel, but there is one that is a counsellor for himself.

9 Beware of a counsellor. And know before what need he hath: for he will devise to his own mind:

10 Lest he thrust a stake into the ground, and say to thee:

11 Thy way is good; and then stand on the other side to see what shall befall thee.

12 Treat not with a man without religion concerning holiness, nor with an unjust man concerning justice, nor with a woman touching her of whom she is jealous, nor with a coward concerning war, nor with a merchant about traffick, nor with a buyer of selling, nor with an envious man of giving thanks.

13 Nor with the ungodly of piety, nor with the dishonest of honesty, nor with the field-labourer of every work.

14 Nor with him that

worketh by the year of the finishing of the year, nor with an idle servant of much business: give no heed to these in any matter of counsel.

15 But be continually with a holy man, whomsoever thou shalt know to observe the fear of God,

16 Whose soul is according to thy own soul: and who, when thou shalt stumble in the dark, will be sorry for thee.

17 And establish within thyself a heart of good counsel: for there is no other thing of more worth to thee than it.

18 The soul of a holy man discovereth sometimes true things, more than seven watchmen that sit in a high place to watch.

19 But above all these things pray to the most High, that he may direct thy way in truth.

20 In all thy works let the true word go before thee, and steady counsel before every action.

21 A wicked word shall change the heart: out of which four manner of things arise, good, and evil, life, and death: and the tongue is continually the ruler of them. There is a man that is subtle and a teacher of many, and yet is unprofitable to his own soul.

22 A skilful man hath

taught many, and is sweet to his own soul.

23 He that speaketh sophistically, is hateful: he shall be destitute of every thing.

24 Grace is not given him from the Lord: for he is deprived of all wisdom.

25 There is a wise man, that is wise to his own soul: and the fruit of his understanding is commendable.

26 A wise man instructeth his own people, and the fruits of his understanding are faithful.

27 A wise man shall be filled with blessings, and they that see shall praise him.

28 The life of a man is in the number of his days: but the days of Israel are innumerable.

29 A wise man shall inherit honour among his people, and his name shall live for ever.

30 My son, prove thy soul in thy life: and if it be wicked, give it no power:

31 For all things are not expedient for all, and every kind pleaseth not every soul.

32 Be not greedy in any feasting, and pour not out thyself upon any meat:

33 For in many meats there will be sickness, and greediness will turn to choler.

34 By surfeiting many have perished: but he that is temperate, shall prolong life.

CHAP. XXXVIII.

*Of physicians and medicines: what is to be done in sickness, and how we are to mourn for the dead. Of the employments of labourers and artificers.*

**H**ONOUR the physician for the need thou hast of him: for the most High hath created him.

2 For all healing is from God, and he shall receive gifts of the king.

3 The skill of the physician shall lift up his head, and in the sight of great men he shall be praised.

4 The most High hath created medicines out of the earth, and a wise man will not abhor them.

5 Was not bitter water made sweet with wood?

6 The virtue of these things is come to the knowledge of men, and the most High hath given this knowledge to men, that he may be honoured in his wonders.

7 By these he shall cure and shall allay their pains, and of these the apothecary shall make sweet confections, and shall make up ointments of health, and of his works there shall be no end.

8 For the peace of God is over all the face of the earth.

9 My son, in thy sickness neglect not thyself, but pray

to the Lord, and he shall heal thee.

10 Turn away from sin, and order thy hands aright, and cleanse thy heart from all wickedness.

11 Give a sweet favour, and a memorial of fine flour, and make a fat offering, and then give place to the physician.

12 For the Lord created him: and let him not depart from thee, for his works are necessary.

13 For there is a time when thou must fall into their hands:

14 And they shall beseech the Lord, that he would prosper what they give for ease and remedy; for their conversation.

15 He that sinneth before his Maker, shall fall into the hands of the physician.

16 My son, shed tears over the dead, and begin to lament as if thou hadst suffered some great harm, and according to judgment cover his body, and neglect not his burial.

17 And for fear of being ill spoken of, weep bitterly for a day, and then comfort thyself in thy sadness,

18 And make mourning for him according to his merit for a day, or two, for fear of detraction.

19 For of sadness cometh death, and it overwhelmeth the strength, and the sorrow

of

of the heart boweth down the neck.

20 In withdrawing aside sorrow remaineth: and the substance of the poor is according to his heart.

21 Give not up thy heart to sadness, but drive it from thee: and remember the latter end.

22 Forget it not: for there is no returning, and thou shalt do him no good, and shalt hurt thyself.

23 Remember my judgment: for thine also shall be so: yesterday for me, and to-day for thee.

24 When the dead is at rest, let his remembrance rest, and comfort him in the departing of his spirit.

25 The wisdom of (a) a scribe cometh by his time of leisure: and he that is less in action, shall receive wisdom.

26 With what wisdom shall he be furnished, that holdeth the plough, and that glorieth in the goad, that driveth the oxen therewith, and is occupied in their labours, and his whole talk is about the offspring of bulls?

27 He shall give his mind to turn up furrows, and his care is to give the kine fodder.

28 So every craftsman and workmaster that laboureth

night and day, and he that maketh graven seals, and by his continual diligence varieth the figure: he shall give his mind to the resemblance of the picture, and by his watching shall finish the work.

29 So doth the smith sitting by the anvil and considering the iron work. The vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace:

30 The noise of the hammer is always in his ears, and his eye is upon the pattern of the vessel he maketh.

31 He setteth his mind to finish his work, and his watching to polish them to perfection.

32 So doth the potter sitting at his work, turning the wheel about with his feet, who is always carefully set to his work, and maketh all his work by number:

33 He fashioneth the clay with his arm, and boweth down his strength before his feet:

34 He shall give his mind to finish the glazing, and his watching to make clean the furnace.

35 All these trust to their hands, and every one is wise in his own art.

36 Without these a city is not built.

Chap. XXXVIII. (a) Ver. doctor of the law, or a learned

25. a scribe. That is, a man;

37 And.

37 And they shall not dwell, nor walk about therein, and they shall not go up into the assembly.

38 Upon the judges seat they shall not sit, and the ordinance of judgment they shall not understand, neither shall they declare discipline and judgment, and they shall not be found where parables are spoken :

39 But they shall strengthen the state of the world, and their prayer shall be in the work of their craft, applying their soul, and searching in the law of the most High.

C H A P. XXXIX.

*The exercises of the wise man.*

*The Lord is to be glorified for his works.*

**T**HE wise man will seek out the wisdom of all the ancients, and will be occupied in the prophets.

2 He will keep the sayings of renowned men, and will enter withal into the subtilties of parables.

3 He will search out the hidden meanings of proverbs, and will be conversant in the secrets of parables.

4 He shall serve among great men, and appear before the governor.

5 He shall pass into strange countries : for he shall try good and evil among men.

6 He will give his heart resort early to the Lord, that made him, and he will pray in the sight of the most High.

7 He will open his mouth in prayer, and will make supplication for his sins.

8 For if it shall please the great Lord, he will fill him with the spirit of understanding :

9 And he will pour forth the words of his wisdom as showers, and in his prayer he will confess to the Lord.

10 And he shall direct his counsel, and his knowledge, and in his secrets shall he meditate.

11 He shall shew forth the discipline he hath learned, and shall glory in the law of the covenant of the Lord.

12 Many shall praise his wisdom, and it shall never be forgotten.

13 The memory of him shall not depart away, and his name shall be in request from generation to generation.

14 Nations shall declare his wisdom, and the church shall shew forth his praise.

15 If he continue, he shall leave a name above a thousand : and if he rest, it shall be to his advantage.

16 I will yet meditate that I may declare : for I am filled as with a *boly* transport.

17 By a voice he saith :

Hear

Hear me, (a) ye divine offspring, and bud forth as the rose planted by the brooks of waters.

18 Give ye a sweet odour as frankincense.

19 Send forth flowers, as the lily, and yield a smell, and bring forth leaves in grace, and praise with canticles, and bless the Lord in his works.

20 Magnify his name, and give glory to him with the voice of your lips, and with the canticles of your mouths, and with harps, and in praising him, you shall say in this manner:

21 All the works of the Lord are exceeding good.

22 At his word the waters stood as a heap: and at the words of his mouth the receptacles of waters:

23 For at his commandment favour is shewn, and there is no hindering of his salvation.

24 The works of all flesh are before him, and there is nothing hid from his eyes.

25 He seeth from eternity to eternity, and there is nothing wonderful before him.

26 There is no saying: What is this, or what is that? for all things shall be sought in their time.

27 His blessing hath overflowed like a river.

28 And as a flood hath watered the earth; so shall his wrath inherit the nations, that have not sought after him:

29 Even as he turned the waters into a dry land, and the earth was made dry: and his ways were made plain for their journey: so to sinners they are stumbling-blocks in his wrath.

30 Good things were created for the good from the beginning, so for the wicked, good and evil things.

31 The principal things necessary for the life of men, are water, fire, and iron, salt, milk, and bread of flour, and honey, and the cluster of the grape, and oil, and clothing.

32 All these things shall be for good to the holy, so to the sinners and the ungodly they shall be turned into evil.

33 There are spirits that are created for vengeance, and in their fury they lay on grievous torments:

34 In the time of destruction they shall pour out their force: and they shall appease the wrath of him, that made them.

35 Fire, hail, famine, and death, all these were created for vengeance.

Chap. XXXIX. (a) Ver. 17. Ye divine offspring. He speaks to the children of Israel, the people of God; whom he exhorts to bud forth and flourish with virtue.

36 The teeth of beasts, and scorpions, and serpents, and the sword taking vengeance upon the ungodly unto destruction.

37 In his commandments they shall feast, and they shall be ready upon earth when need is, and when their time is come they shall not transgress his word.

38 Therefore from the beginning I was resolved, and I have meditated, and thought on these things and left them in writing.

39 All the works of the Lord are good, and he will furnish every work in due time.

40 It is not to be said: This is worse than that: for all shall be well approved in their time.

41 Now therefore with the whole heart and mouth praise ye him, and bless the name of the Lord.

C H A P. XL.

*The miseries of the life of man are relieved by the grace of God and his fear.*

**G**REAT labour is created for all men, and a heavy yoke is upon the children of Adam, from the day of their coming out of their mother's womb, until the day of their burial into the mother of all.

2 Their thoughts, and fears of the heart, their imaginati-

on of things to come, and the day of their end:

3 From him that sitteth on a throne of glory, unto him that is humbled in earth and ashes.

4 From him that weareth purple, and beareth the crown, even to him that is covered with rough linnen: wrath, envy, trouble, unquietness, and the fear of death, continual anger, and strife,

5 And in the time of rest upon his bed, the sleep of the night changeth his knowledge.

6 A little and as nothing is his rest, and afterward in sleep, as in the day of keeping watch.

7 He is troubled in the vision of his heart, as if he had escaped in the day of battle. In the time of his safety he rose up, and wondereth that there is no fear:

8 Such things happen to all flesh, from man even to beast, and upon sinners are sevenfold more.

9 Moreover, death, and bloodshed, strife, and sword, oppressions, famine, and affliction, and scourges:

10 All these things are created for the wicked, and for their sakes came the flood.

11 All things that are of the earth, shall turn to the earth again, and all waters shall return to the sea.

12 All bribery, and injustice

tice shall be blotted out, and fidelity shall stand for ever.

13 The riches of the unjust shall be dried up like a river, and shall pass away with a noise like a great thunder in rain.

14 While he openeth his hands he shall rejoyce: but transgressors shall pine away in the end.

15 The offspring of the ungodly shall not bring forth many branches, and make a noise as unclean roots upon the top of a rock.

16 The weed growing over every water, and at the bank of the river shall be pulled up before all grafs.

17 Grace is like a paradise in blessings, and mercy remaineth for ever.

18 The life of a labourer that is content with what he hath, shall be sweet, and in it thou shalt find a treasure.

19 Children, and the building of a city shall establish a name, but a blameless wife shall be counted above them both.

20 Wine and musick rejoyce the heart: but the love of wisdom is above them both.

21 The flute and the psaltery make a sweet melody, but a pleasant tongue is above them both.

22 Thy eye desireth favour and beauty, but more than both green sown fields.

23 A friend and compa-

on meeting together in season, but above them both is a wife with her husband.

24 Brethren are a help in the time of trouble, but mercy shall deliver more than they.

25 Gold and silver make the feet stand sure: but wise counsel is above them both.

26 Riches and strength lift up the heart: but above these is the fear of the Lord.

27 There is no want in the fear of the Lord, and it needeth not to seek for help.

28 The fear of the Lord is like a paradise of blessing, and they have covered it above all glory.

29 My son in thy life-time be not indigent: for it is better to die than to want.

30 The life of him that looketh toward another man's table, is not to be counted a life: for he feedeth his soul with another man's meat.

31 But a man well instructed and taught, will look to himself.

32 Begging will be sweet in the mouth of the unwise, but in his belly there shall burn a fire.

C H A P. XLII.

*Of the remembrance of death: of an evil and of a good name: of what things we ought to be ashamed.*

**O** Death, how bitter is the remembrance of thee to a man that hath peace in his possessions:

2 To a man that is at rest, and whose ways are prosperous in all things, and that is yet able to take meat!

3 O death, thy sentence is welcome to the man that is in need, and to him whose strength faileth,

4 Who is in a decrepit age, and that is in care about all things, and to the distrustful that loseth patience!

5 Fear not the sentence of death. Remember what things have been before thee, and what shall come after thee: this sentence is from the Lord upon all flesh.

6 And what shall come upon thee by the good pleasure of the most High? whether ten, or a hundred, or a thousand years.

7 For among the dead there is no accusing of life.

8 The children of sinners become children of abominations, and they that converse near the houses of the ungodly.

9 The inheritance of the children of sinners shall perish, and with their posterity shall be a perpetual reproach.

10 The children will complain of an ungodly father, because for his sake they are in reproach.

11 Wo to you, ungodly men, who have forsaken the law of the most high Lord.

12 And if you be born, you shall be born in malediction: and if you die, in malediction shall be your portion.

13 All things that are of the earth, shall return into the earth: so the ungodly shall from malediction to destruction.

14 The mourning of men is about their body, but the name of the ungodly shall be blotted out.

15 Take care of a good name: for this shall continue with thee, more than a thousand treasures precious and great.

16 A good life hath its number of days: but a good name shall continue for ever.

17 My children, keep discipline in peace. For wisdom that is hid, and a treasure that is not seen, what profit is there in them both?

18 Better is the man that hideth his folly, than the man that hideth his wisdom.

19 Wherefore (a) have a shame of these things I am now going to speak of.

20 For it is not good to keep all shamefacedness: and all things do not please all men in opinion.

---

Chap. XLI. (a) Ver. 18. *Have a shame, &c.* That is, to say, Be ashamed of doing any of these things, which I am now going to mention: for though sometimes shamefacedness is not to be indulged; yet it is often good and necessary: as in the following cases.

21 Be ashamed of fornication before father and mother: and of a lie before a governor and a man in power:

22 Of an offence before a prince, and a judge: of iniquity before a congregation and a people:

23 Of injustice before companion and friend: and in regard to the place where thou dwellest,

24 Of theft, and of the truth of God, and the covenant: of leaning with thy elbow over meat, and of deceit in giving and taking:

25 Of silence before them that salute thee: of looking upon a harlot: and of turning away thy face from thy kinsman.

26 Turn not away thy face from thy neighbour, and of taking away a portion and not restoring.

27 Gaze not upon another man's wife, and be not overbusy with his handmaid, and come not near her bed.

28 Be ashamed of upbraiding speeches before friends: and after thou hast given, upbraid not.

#### C H A P. XLII.

*Of what things we ought not to be ashamed. Cautious with regard to women. The works and greatness of God.*

**R**EPEAT not the word which thou hast heard,

and disclose not the thing that is secret, so shalt thou be truly without confusion, and shalt find favour before all men: be not ashamed of any of these things *that I am going to mention*, and accept no person to sin thereby.

2 Of the law of the most High, and of his covenant, and of judgment to justify the ungodly,

3 Of the affair of companions and travellers, and of the gift of the inheritance of friends,

4 Of exactness of balance and weights, of getting much or little,

5 Of the corruption of buying, and of merchants, and of much correction of children, and to make the side of a wicked slave to bleed.

6 Sure keeping is good over a wicked wife.

7 Where there are many hands, shut up, and deliver all things in number, and weight: and put all in writing that thou givest out or receivest in.

8 Be not ashamed to inform the unwise and foolish, and the aged, that are judged by young men: and thou shalt be well instructed in all things, and well approved in the sight of all men living.

9 The father waketh for the daughter when no man knoweth, and the care for her

her taketh away his sleep, when she is young, lest she pass away the flower of her age, and when she is married lest she should be hateful:

10 In her virginity lest she should be corrupted, and be found with child in her father's house: and having a husband lest she should misbehave herself, or at the least become barren.

11 Keep a sure watch over a shameless daughter; lest at any time she make thee become a laughing-stock to thy enemies, and a by-word in the city, and a reproach among the people, and she make thee ashamed before all the multitude.

12 Behold not every body's beauty: and tarry not among women.

13 For from garments cometh a moth, and from a woman the iniquity of a man.

14 For (a) better is the iniquity of a man, than a woman doing a good turn, and a woman bringing shame and reproach.

15 I will now remember the works of the Lord, and I will declare the things I

have seen. By the words of the Lord are his works.

16 The sun giving light hath looked upon all things, and full of the glory of the Lord is his work.

17 Hath not the Lord made the saints to declare all his wonderful works, which the Lord almighty hath firmly settled to be established for his glory?

18 He hath searched out the deep, and the heart of men: and considered their crafty devices.

19 For the Lord knoweth all knowledge, and hath beheld the signs of the world, he declareth the things that are past, and the things that are to come, and revealeth the traces of hidden things.

20 No thought escapeth him, and no word can hide itself from him.

21 He hath beautified the glorious works of his wisdom: and he is from eternity to eternity, and to him nothing may be added,

22 Nor can he be diminished, and he hath no need of any counsellor.

23 O how desirable are all his works, and what we can know is but as a spark!

Chap. XLII. (a) Ver. 14. *Better is the iniquity, &c.* That is, there is commonly speaking, less danger to be apprehended to the soul from the churlishness, or injuries we receive from men, than from the flattering favours and familiarity of women.

24 All these things live, and remain for ever, and for every use all things obey him.

25 All things are double, one against another, and he hath made nothing defective.

26 He hath established the good things of every one. And who shall be filled with beholding his glory?

### C H A P. XLIII.

*The works of God are exceedingly glorious and wonderful: no man is able sufficiently to praise him.*

**T**HE firmament on high is his beauty, the beauty of heaven with its glorious shew.

2 The sun when he appeareth shewing forth at his rising, an admirable instrument, the work of the most High.

3 At noon he burneth the earth, and who can abide his burning heat? He that keepeth a furnace is in works of heat:

4 But the sun three times as much, burneth the mountains, breathing out fiery vapours, and sending forth bright beams, he blindeth the eyes.

5 Great is the Lord that made him, and at his words he hath hastened his course.

6 And the moon in all in her season, is for a declara-

tion of times and a sign of the world.

7 From the moon is the sign of the festival day, a light that decreaseth in her perfection.

8 The month is called after her name, increasing wonderfully in her perfection.

9 Being an instrument of the armies on high, shining gloriously in the firmament of heaven.

10 The glory of the stars is the beauty of heaven, the Lord enlighteneth the world on high.

11 By the words of the holy one they shall stand in judgment, and shall never fail in their watches.

12 Look upon the rainbow, and bless him that made it: it is very beautiful in its brightness.

13 It encompasseth the heaven about with the circle of its glory, the hands of the most High have displayed it.

14 By his commandment he maketh the snow to fall apace, and sendeth forth swiftly the lightnings of his judgment.

15 Through this are the treasures opened, and the clouds fly out like birds.

16 By his greatness he hath fixed the clouds, and the hailstones are broken.

17 At his sight shall the mountains

mountains be shaken, and at his will the south wind shall blow.

18 The noise of his thunder shall strike the earth, *so doth* the northern storm, and the whirlwind :

19 And as the birds lighting upon the earth, he scattereth snow, and the falling thereof, is as the coming down of locusts.

20 The eye admireth at the beauty of the whiteness thereof, and the heart is astonished at the raining thereof.

21 He shall pour frost as salt upon the earth : and when it freezeth, it shall become like the tops of thistles.

22 The cold north wind bloweth, and the water is congealed into chrystal, upon every gathering together of waters it shall rest, and shall cloath the waters as a breast-plate.

23 And it shall devour the mountains, and burn the wilderness, and consume all that is green as with fire.

24 A present remedy of all is the speedy coming of a cloud, and a dew that meeteth it, by the heat that cometh, shall overpower it.

25 At his word the wind is still, and with his thought he appeaseth the deep, and the Lord hath planted islands therein.

26 Let them that sail on the sea, tell the dangers thereof : and when we hear with our ears, we shall admire.

27 There are great and wonderful works : a variety of beasts, and of all living things, and the monstrous creatures of whales.

28 Through him is established the end of their journey, and by his word all things are regulated.

29 We shall say much, and yet shall want words ; but the sum of our words is, He is all.

30 What shall we be able to do to glorify him ? for the Almighty himself is above all his works.

31 The Lord is terrible, and exceeding great, and his power is admirable.

32 Glorify the Lord as much as ever you can, for he will yet far exceed, and his magnificence is wonderful.

33 Blessing the Lord, exalt him as much as you can : for he is above all praise.

34 When you exalt him put forth all your strength, and be not weary : for you can never go far enough.

35 Who shall see him, and shall declare him ? and who shall magnify him as he is from the beginning ?

36 There are many things hidden from us that are

greater than these : for we have seen but a few of his works.

37 But the Lord hath made all things, and to the godly he hath given wisdom.

#### C H A P. XLIV.

*The praises of the holy fathers, in particular of Enoch, Noe, Abraham, Isaac, and Jacob.*

**L**ET us now praise men of renown, and our fathers in their generation.

2 The Lord hath wrought great glory through his magnificence from the beginning.

3 Such as have borne rule in their dominions, men of great power, and endued with their wisdom, shewing forth in the prophets the dignity of prophets,

4 And ruling over the present people, and by the strength of wisdom *instructing* the people in most holy words.

5 Such as by their skill sought out musical tunes, and published canticles of the scriptures.

6 Rich men in virtue, lovers of beautifulnes : living at peace in their houses.

7 All these have gained glory in their generations, and were praised in their days.

8 They that were born of them have left a name be-

hind them, that their praises might be related :

9 And there are some, of whom there is no memorial : who are perished, as if they had never been ; and are born, as if they had never been born, and their children with them.

10 But these were men of mercy, whose godly deeds have not failed :

11 Good things continue with their seed,

12 Their posterity are a holy inheritance, and their seed hath stood in the covenants :

13 And their children for their sakes remain for ever : their seed and their glory shall not be forsaken.

14 Their bodies are buried in peace, and their name liveth unto generation and generation.

15 Let the people shew forth their wisdom, and the church declare their praise.

16 Henoch pleased God, and was translated into paradise, that he may give repentance to the nations.

17 Noe was found perfect, *and* just, and in the time of wrath he was made a reconciliation.

18 Therefore was there a remnant left to the earth, when the flood came.

19 The covenants of the world were made with him, that all flesh should no more  
be

be destroyed with the flood.

20 Abraham *was* the great father of a multitude of nations, and there was not found the like to him in glory, who kept the law of the most High, and was in covenant with him.

21 In his flesh he established the covenant, and in temptation he was found faithful.

22 Therefore by an oath he gave him glory in his posterity, that he should encrease as the dust of the earth,

23 And that he would exalt his seed as the stars, and they should inherit from sea to sea, and from the river to the ends of the earth.

24 And he did in like manner with Isaac for the sake of Abraham his father.

25 The Lord gave him the blessing of all nations, and confirmed his covenant upon the head of Jacob.

26 He acknowledged him in his blessings, and gave him an inheritance, and divided him his portion in twelve tribes.

27 And he preserved for him men of mercy, that found grace in the eyes of all flesh.

CHAP. XLV.

*The praises of Moses, of Aaron, and of Phinees.*

**M**OSESES *was* beloved of God, and men:

whose memory is in benediction.

2 He made him like the saints in glory, and magnified him in the fear of his enemies. And with his words he made prodigies to cease.

3 He glorified him in the fight of kings, and gave him commandments in the fight of his people, and shewed him his glory.

4 He sanctified him in his faith and meekness, and chose him out of all flesh.

5 For he heard him, and his voice, and brought him into a cloud.

6 And he gave him commandments before his face, and a law of life and instruction, that he might teach Jacob his covenant, and Israel his judgments.

7 He exalted Aaron his brother, and like to himself of the tribe of Levi.

8 He made an everlasting covenant with him, and gave him the priesthood of the nation, and made him blessed in glory,

9 And he girded him about with a glorious girdle, and clothed him with a robe of glory, and crowned him with majestick attire.

10 He put upon him a garment to the feet, and breeches, and an ephod, and he compassed him with many little bells of gold all round about.

11 That

11 That as he went there might be a sound, and a noise made that might be heard in the temple, for a memorial to the children of his people.

12 He gave him a holy robe, of gold, and blue, and purple, a woven work, of a wise man, endued with judgment and truth :

13 Of twisted scarlet the work of an artist, with precious stones cut and set in gold, and graven by the work of a lapidary for a memorial, according to the number of the tribes of Israel.

14 And a crown of gold upon his mitre wherein was engraved Holiness, an ornament of honour : a work of power, and lovely to the eyes for its beauty.

15 Before him there were none so beautiful, even from the beginning.

16 No stranger was ever clothed with them, but only his children alone, and his grandchildren for ever.

17 His sacrifices were consumed with fire every day.

18 Moses filled his hands, and anointed him with holy oil.

19 This was made to him for an everlasting testament, and to his seed as the days of heaven, to execute the office of the priesthood, and

to have praise, and to glorify his people in his name.

20 He chose him out of all men living, to offer sacrifice to God, incense, and a good favour, for a memorial to make reconciliation for his people :

21 And he gave him power in his commandments, in the covenants of his judgments, that he should teach Jacob his testimonies, and give light to Israel in his law.

22 And strangers stood up against him, and through envy the men that were with Dathan and Abiron, compassed him about in the wilderness, and the congregation of Core in their wrath.

23 The Lord God saw, and it pleased him not, and they were consumed in his wrathful indignation.

24 He wrought wonders upon them, and consumed them with a flame of fire.

25 And he added glory to Aaron, and gave him an inheritance, and divided unto him the first-fruits of the increase of the earth.

26 He prepared them bread in the first place unto fulness : for the sacrifices also of the Lord they shall eat, which he gave to him, and to his seed.

27 But he shall not inherit among the people in the land, and he hath no portion among

among the people: for he himself is his portion and inheritance.

28 Phinees the son of Eleazar is the third in glory, by imitating him in the fear of the Lord:

29 And he stood up in the shameful fall of the people: in the goodness and readiness of his soul he appeased God for Israel.

30 Therefore he made to him a covenant of peace, to be the prince of the sanctuary, and of his people, that the dignity of priesthood should be to him and to his seed for ever.

31 And a covenant to David the king, the son of Jesse of the tribe of Juda, an inheritance to him and to his seed, that he might give wisdom into our heart to judge his people in justice, that their good things might not be abolished, and he made their glory in their nation everlasting.

CHAP. XLVI.

*The praise of Josue, of Caleb, and of Samuel.*

**V**ALIA**N**T in war was (a) Jesus the son of Nave, who was successor of Moses among the prophets, who was great according to his name,

2 Very great for the saving the elect of God, to overthrow the enemies that rose up against them, that he might get the inheritance for Israel.

3 How great glory did he gain when he lifted up his hands, and stretched out swords against the cities?

4 Who before him so stood to it? for the Lord himself brought his enemies to him.

5 Was not the sun stopped in his anger, and one day made as two?

6 He called upon the most High sovereign when the enemies assaulted him on every side, and the great and holy God heard him by hail-stones of exceeding great force.

7 He made a violent assault against the nation of his enemies, and in the descent of *Bethboron* he destroyed the adversaries,

8 That the nations might know his power, that it is not easy to fight against God. And he followed the mighty one.

9 And in the days of Moses he did a work of mercy, he and Caleb the son of Jephone, in standing against the enemy, and withholding the people from sins, and appeasing the wicked murmuring.

10 And they two being appointed, were delivered out of

Chap. XLVI. (a) Ver. 1. *Jesus the son of Nave* So Josue is named in the Greek bibles. For *Josue* and *Jesus* signify the same thing, viz. a *Saviour*.  
the

the danger from among the number of six hundred thousand men on foot, to bring them into their inheritance, into the land that floweth with milk and honey.

11 And the Lord gave strength also to Caleb, and his strength continued even to his old age, so that he went up to the high places of the land, and his seed obtained it for an inheritance.

12 That all the children of Israel might see, that it is good to obey the holy God.

13 Then all the judges, every one by name, whose heart was not corrupted: who turned not away from the Lord,

14 That their memory might be blessed, and their bones spring up out of their place,

15 And their name continue for ever, the glory of the holy men remaining unto their children.

16 Samuel the prophet of the Lord, the beloved of the Lord his God, established a new government, and anointed princes over his people.

17 By the law of the Lord he judged the congregation, and the God of Jacob beheld, and by his fidelity he was proved a prophet.

18 And he was known to be faithful in his words, because he saw the God of light:

19 And called upon the name of the Lord Almighty,

in fighting against the enemies who beset him on every side, when he offered a lamb without blemish.

20 And the Lord thundered from heaven, and with a great noise made his voice to be heard,

21 And he crushed the princes of the Tyrians, and all the lords of the Philistines:

22 And before the time of the end of his life in the world, he protested before the Lord, and his anointed: money, or any thing else, even to a shoe, he had not taken of any man, and no man did accuse him.

23 And after this he slept, and he made known to the king, and shewed him the end of his life, and he lifted up his voice from the earth in prophecy to blot out the wickedness of the nation.

#### C H A P. XLVII.

*The praise of Nathan, of David, and of Solomon: of his fall and punishment.*

**T**HEN Nathan the prophet arose in the days of David.

2 And as the fat taken away from the flesh, so was David chosen from among the children of Israel.

3 He played with lions as with lambs: and with bears he did in like manner as with the lambs of the flock, in his youth.

4 Did not he kill the giant, and

and take away reproach from his people?

5 In lifting up his hand, with the stone in the sling he beat down the boasting of Goliath:

6 For he called upon the Lord the Almighty, and he gave strength in his right hand, to take away the mighty warrior, and to set up the horn of his nation:

7 So in ten thousand did he glorify him, and praised him in the blessings of the Lord, in offering to him a crown of glory:

8 For he destroyed the enemies on every side, and brought to nought the Philistines his adversaries unto this day: he broke their horn for ever.

9 In all his works he gave thanks to the holy One, and to the most High, with words of glory:

10 With his whole heart he praised the Lord, and loved God that made him: and he gave him power against his enemies:

11 And he set fingers before the altar, and by their voices he made sweet melody:

12 And to the festivals he added beauty, and set in order the solemn times even to the end of his life, that they should praise the holy name of the Lord, and magnify the holiness of God in the morning.

13 The Lord took away

his sins, and exalted his horn for ever: and he gave him a covenant of the kingdom, and a throne of glory in Israel:

14 After him arose up a wise don, and for his sake he cast down all the power of the enemies:

15 Solomon reigned in days of peace, and God brought all his enemies under him, that he might build a house in his name, and prepare a sanctuary for ever: O how wise wast thou in thy youth!

16 And thou wast filled as a river with wisdom, and thy soul covered the earth:

17 And thou didst multiply riddles in parables: thy name went abroad to the islands far off, and thou wast beloved in thy peace.

18 The countries wondered at thee for thy canticles, and proverbs, and parables, and interpretations,

19 And at the name of the Lord God, whose surname is, God of Israel.

20 Thou didst gather gold as copper, and didst multiply silver as lead,

21 And thou didst bow thyself to women: and by thy body thou wast brought under subjection.

22 Thou hast stained thy glory, and defiled thy seed so as to bring wrath upon thy children, and to have thy folly irritated,

23 That thou shouldst make the

the kingdom to be divided, and out of Ephraim a rebellious kingdom to rule.

24 But God will not leave off his mercy, and he will not destroy, nor abolish his own works, neither will he cut up by the roots the offspring of his elect: and he will not utterly take away the seed of him that loveth the Lord.

25 Wherefore he gave a remnant to Jacob, and to David of the same stock.

26 And Solomon had an end with his fathers.

27 And he left behind him of his seed, the folly of the nation,

28 Even Roboam that had little wisdom, who turned away the people through his counsel,

29 And Jeroboam the son of Nabat, who caused Israel to sin, and shewed Ephraim the way of sin, and their sins were multiplied exceedingly.

30 They removed them far away from their land.

31 And they sought out all iniquities, till vengeance came upon them, and put an end to all their sins.

#### CHAP. XLVIII.

*The praise of Elias, of Euseus, of Ezechias, and of Isaias.*

**A**ND Elias the prophet stood up, as a fire, and his word burnt like a torch.

2 He brought a famine upon them, and they that provoked him in their envy, were reduced to a small number, for they could not endure the commandments of the Lord.

3 By the word of the Lord he shut up the heaven, and he brought down fire from heaven thrice.

4 Thus was Elias magnified in his wondrous works. And who can glory like to thee?

5 Who raisedst up a dead man from below, from the lot of death, by the word of the Lord God.

6 Who broughtest down kings to destruction, and brokest easily their power in pieces, and the glorious from their bed.

7 Who hearest judgment in Sina, and in Horeb the judgments of vengeance.

8 Who anointest kings to penance, and makest prophets successors after thee.

9 Who wast taken up in a whirlwind of fire, in a chariot of fiery horses.

10 Who art registered in the judgments of times to appease the wrath of the Lord, to reconcile the heart of the father to the son, and to restore the tribes of Jacob.

11 Blessed are they, that saw thee, and were honoured with thy friendship.

12 For we live only in our life, but after death our name shall not be such.

13 Elias

13 Elias was indeed covered with the whirlwind, and his spirit was filled up in Elias: in his days he feared not the prince, and no man was more powerful than he.

14 No word could overcome him, and after death his body prophesied.

15 In his life he did great wonders, and in death he wrought miracles.

16 For all this the people repented not, neither did they depart from their sins, till they were cast out of their land, and were scattered through all the earth.

17 And there was left but a small people, and a prince in the house of David.

18 Some of these did that which pleased God: but others committed many sins.

19 Ezechias fortified his city, and brought in water into the midst thereof, and he digged a rock with iron, and made a well for water.

20 In his days Sennacherib came up, and sent Rabfaces, and lifted up his hand against them, and he stretched out his hand against Sion, and became proud through his power.

21 Then their hearts, and hands trembled: and they were in pain as women in travail.

22 And they called upon the Lord who is merciful, and spreading their hands, they

lifted them up to heaven: and the holy Lord God quickly heard their voice.

23 He was not mindful of their sins, neither did he deliver them up to their enemies, but he purified them by the hand of Isaias the holy prophet.

24 He overthrew the army of the Assyrians, and the Angel of the Lord destroyed them.

25 For Ezechias did that which pleased God, and walked valiantly in the way of David his father, which Isaias, the great prophet, and faithful in the sight of God, had commanded him.

26 In his days the sun went backward, and he lengthened the king's life.

27 With a great spirit he saw the things that are to come to pass at last, and comforted the mourners in Sion.

28 He shewed what should come to pass for ever, and secret things before they came.

# C H A P. XLIX.

*The praise of Josias, of Jeremias, Ezechiel, and the twelve prophets. Also of Zorobabel, Jesus the son of Josedech, Nehemias, Enoch, Joseph, Seth, Sem, and Adam.*

THE memory of Josias is like the composition of a sweet smell made by the art of a perfumer:

2 His remembrance shall  
I i be

be sweet as honey in every mouth, and as musick at a banquet of wine.

3 He was directed by God unto the repentance of the nation, and he took away the abominations of wickedness.

4 And he directed his heart towards the Lord, and in the days of sinners he strengthened godliness.

5 Except David and Ezechias, and Josias, all committed sin.

6 For the kings of Juda forsook the law of the most High, and despised the fear of God.

7 So they gave their kingdom to others, and their glory to a strange nation.

8 They burnt the chosen city of holiness and made the streets thereof desolate according to the prediction of Jeremias.

9 For they entreated him evil who was consecrated a prophet from his mother's womb to overthrow, and pluck up, and destroy, and to build again, and renew.

10 It was Ezechiel who saw the glorious vision which was shewed him upon the chariot of cherubims.

11 For he made mention of the enemies under the figure of rain, and of doing good to

them, that shewed right ways.

12 And may the bones of the twelve prophets spring up out of their place: for they strengthened Jacob, and redeemed themselves by strong faith.

13 How shall we magnify Zorobabel, for he was as a signet on the right hand,

14 In like manner Jesus the son of Josedec? who in their days built the house, and set up a holy temple to the Lord, prepared for everlasting glory.

15 And let Nehemias be a long time remembred, who raised up for us our walls that were cast down, and set up the gates and the bars, who rebuilt our houses.

16 No man was born upon earth like Henoah: for he also was taken up from the earth.

17 Nor as Joseph, who was a man born prince of his brethren, the support of his family, the ruler of his brethren, the stay of the people:

18 And his bones were visited, and after death (a) they prophesied.

19 Seth, and Sem obtained glory among men: and above every soul Adam in the beginning.

Chap. XLIX. (a) Ver. 18. *They prophesied.* That is, by their being carried out of Egypt they verified the prophetic prediction of Joseph, Gen. L.

CHAP. L.

*The praises of Simon the high priest. The conclusion.*

**S**IMON the high priest, the son of Onias, who in his life propped up the house, and in his days fortified the temple.

2 By him also the height of the temple was founded, the double building and the high walls of the temple.

3 In his days the wells of water flowed out, and they were filled as the sea above measure.

4 He took care of his nation, and delivered it from destruction.

5 He prevailed to enlarge the city, and obtained glory in his conversation with the people: and enlarged the entrance of the house, and the court.

6 He shone in his days as the morning star in the midst of a cloud, and as the moon at full.

7 And as the sun when it shineth, so did he shine in the temple of God.

8 And as the rainbow giving light in the bright clouds, and as the flower of roses in the days of the spring, and as the lilies that are on the brink of the water, and as the sweet

smelling frankincense in the time of summer.

9 As a bright fire, and frankincense burning in the fire.

10 As a massy vessel of gold, adorned with every precious stone.

11 As an olive-tree budding forth, and a cypress tree rearing itself on high, when he put on the robe of glory, and was (a) clothed with the perfection of power.

12 When he went up to the holy altar, he honoured the vesture of holiness,

13 And when he took the portions out of the hands of the priests, he himself stood by the altar. And about him was the ring of his brethren: and as the cedar planted in mount Libanus,

14 As branches of palm-trees, they stood round about him and all the sons of Aaron in their glory.

15 And the oblation of the Lord was in their hands, before all the congregation of Israel: and finishing his service, on the altar, to honour the offering of the most High king.

16 He stretched forth his hand to make a libation, and offered of the blood of the grape.

17 He poured out at the

---

Chap. L. (a) Ver. 11. *Clothed with the perfection of power.* That is, with all the vestments denoting his dignity and authority.

foot of the altar a divine odour to the most High prince.

18 Then the sons of Aaron shouted, they sounded with beaten trumpets, and made a great noise to be heard for a remembrance before God.

19 Then all the people together made haste and fell down to the earth upon their faces, to adore the Lord their God, and to pray to the almighty God the most High.

20 And the singers lifted up their voices, and in the great house the sound of sweet melody was increased.

21 And the people in prayer besought the Lord the most High, until the worship of the Lord was perfected, and they had finished their office.

22 Then coming down, he lifted up his hands over all the congregation of the children of Israel, to give glory to God with his lips, and to glory in his name,

23 And he repeated his prayer, willing to shew the power of God.

24 And now pray ye to the God of all, who hath done great things in all the earth, who hath increased our days from our mother's womb, and hath done with

us according to his mercy:

25 May he grant us joyfulness of heart, and that there be peace in our days in Israel for ever.

26 That Israel may believe that the mercy of God is with us, to deliver us in his days.

27 There are two nations which my soul (b) abhorreth: and the third is no nation, which I hate:

28 They that sit on mount Seir, and the Philistines, and the foolish people that dwell in Sichem.

29 Jesus the son of Sirach, of Jerusalem, hath written in this book the doctrine of wisdom and instruction, who renewed wisdom from his heart.

30 Blessed is he, that is conversant in these good things: and he that layeth them up in his heart, shall be wise always.

31 For if he do them, he shall be strong to do all things: because the light of God guideth his steps.

## CHAP. LI.

*A prayer of praise and thanksgiving.*

**A** Prayer of Jesus the son of Sirach. I will give glory to thee, O Lord, my

(b) Ver. 27. *Abhorreth.* viz, With a holy indignation, as enemies of God and persecutors of his people. Such were then the Edomites who abode in mount Seir, the Philistines, and the Samaritans who dwelt in Sichem, and had their schismatical temple in that neighbourhood.

king,

king, and I will praise thee,  
O God my saviour.

2 I will give glory to thy  
name: for thou hast been a  
helper and protector to me,

3 And hast preserved my  
body from destruction, from  
the snare of an unjust tongue,  
and from the lips of them that  
forge lies, and in the sight of  
them that stood by, thou hast  
been my helper.

4 And thou hast delivered  
me, according to the multitude  
of the mercy of thy name,  
from the roaring lions, that  
were ready to devour me.

5 Out of the hands of them  
that sought my life, and from  
the gates of afflictions, which  
compassed me about:

6 From the oppression of  
the flame, which surrounded  
me, and in the midst of the  
fire I was not burnt.

7 From the depth of the  
belly of hell, and from an un-  
clean tongue, and from lying  
words, from an unjust king,  
and from a slanderous tongue:

8 My soul shall praise the  
Lord even to death,

9 And my life was draw-  
ing near to hell beneath.

10 They compassed me on  
every side, and there was no  
one that would help me. I  
looked for the succour of men,  
and there was none.

11 I remembered thy mer-  
cy, O Lord, and thy works,  
which are from the beginning  
of the world.

12 How thou deliverest  
them that wait for thee, O  
Lord, and savest them out of  
the hands of the nations.

13 Thou hast exalted my  
dwelling-place upon the earth,  
and I have prayed for death  
to pass away.

14 I called upon the Lord  
the father of my Lord, that  
he would not leave me in the  
day of my trouble, and in  
the time of the proud without  
help.

15 I will praise thy name  
continually, and will praise it  
with thanksgiving, and my  
prayer was heard.

16 And thou hast saved me  
from destruction, and hast  
delivered me from the evil  
time.

17 Therefore I will give  
thanks, and praise thee, and  
bless the name of the Lord.

18 When I was yet young,  
before I wandered about, I  
sought for wisdom openly in  
my prayer.

19 I prayed for her before  
the temple, and unto the very  
end I will seek after her, and  
she flourished as a grape soon  
ripe.

20 My heart delighted in  
her, my foot walked in the  
right way, from my youth up  
I sought after her.

21 I bowed down my ear  
a little, and received her.

22 I found much wisdom in  
myself, and I profited much  
therein.

23 To him that giveth me wisdom, will I give glory.

24 For I have determined to follow her: I have had a zeal for good, and shall not be confounded.

25 My soul hath wrestled for her, and in doing it I have been confirmed.

26 I stretched forth my hands on high, and I bewailed my ignorances of her.

27 I directed my soul to her, and in knowledge I found her.

28 I possessed my heart with her from the beginning: therefore I shall not be forsaken.

29 My entrails were troubled in seeking her: therefore shall I possess a good possession.

30 The Lord hath given me a tongue for my reward: and with it I will praise him.

31 Draw near to me, ye unlearned, and gather yourselves

together into the house of discipline.

32 Why are ye slow? and what do you say of these things? your souls are exceeding thirsty.

33 I have opened my mouth, and have spoken: buy her for yourselves without silver,

34 And submit your neck to the yoke, and let your soul receive discipline: for she is near at hand to be found.

35 Behold with your eyes how I have laboured a little, and have found much rest to myself.

36 Receive ye discipline as a great sum of money, and possess abundance of gold by her.

37 Let your soul rejoice in his mercy, and you shall not be confounded in his praise.

38 Work your work before the time, and he will give you your reward in his time.



## The PROPHECY of

## (a) I S A I A S.

## CHAP. I.

*The prophet complains of the sins of Juda and Jerusalem; and exhorts them to a sincere conversion.*

**T**HE vision of Isaías the son of Amos, which he saw concerning Juda and Jerusalem in the days of Ozias, Joathan, Achaz, and Ezechias kings of Juda,

2 Hear, O ye heavens, and give ear, O earth, for the Lord hath spoken. I have brought up children, and exalted them: but they have despised me.

3 The ox knoweth his

owner, and the ass his master's crib: but Israel hath not known me, and my people hath not understood.

4 Wo to the sinful nation, a people laden with iniquity, a wicked seed, ungracious children: they have forsaken the Lord, they have blasphemed the holy One of Israel, they are gone away backwards.

5 For what shall I strike you any more, you that increase transgression? the whole

(a) *Isaías.* This inspired writer, is called by the Holy Ghost, *Ecclesiastic. xlviii. 25. the great prophet*; from the greatness of his prophetick spirit, by which he hath foretold, so long before, and in so clear a manner, the coming of Christ, the mysteries of our redemption, the calling of the Gentiles, and the glorious establishment, and perpetual flourishing of the church of Christ: insomuch that he may seem to have been rather an evangelist than a prophet. His very name is not without mystery: for *Isaías* in Hebrew signifies *the salvation of the Lord*, or, *Jesus is the Lord*. He was, according to the tradition of the Hebrews, of the blood royal of the kings of Juda: and after a most holy life, ended his days by a glorious martyrdom; being sawed in two, at the command of his wicked son-in-law, king Manasses, for reproving his evil ways.

head.

head is sick, and the whole heart is sad.

6 From the sole of the foot unto the top of the head, there is no soundness therein: wounds and bruises and swelling sores: they are not bound up, nor dressed, nor fomented with oil.

7 Your land *is* desolate, your cities are burnt with fire: your country strangers devour before your face, and it shall be desolate as when wasted by enemies.

8 And the daughter of Sion shall be left as a covert in a vineyard, and as a lodge in a garden of cucumbers, and as a city that is laid waste.

9 Except the Lord of hosts had left us seed, we had been as Sodom, and we should have been like to Gomorrha.

10 Hear the word of the Lord, ye rulers of Sodom, give ear to the law of our God, ye people of Gomorrha.

11 To what purpose *do you offer* me the multitude of your victims, saith the Lord? I am full, I desire not holocausts of rams, and fat of fatlings, and blood of calves, and lambs, and buck-goats.

12 When you came to appear before me, who required these things at your hands, that you should walk in my courts?

13 Offer sacrifice no more in vain: incense is an abomination to me. The new moons,

and the sabbaths, and other festivals I will not abide, your assemblies are wicked.

14 My soul hateth your new moons, and your solemnities: they are become troublesome to me, I am weary of bearing them.

15 And when you stretch forth your hands, I will turn away my eyes from you: and when you multiply prayer, I will not hear: for your hands are full of blood.

16 Wash yourselves, be clean, take away the evil of your devices from my eyes: cease to do perversely,

17 Learn to do well: seek judgment, relieve the oppressed, judge for the fatherless, defend the widow.

18 And then come, and accuse me, saith the Lord: if your sins be as scarlet, they shall be made as white as snow: and if they be red as crimson, they shall be white as wool.

19 If you be willing, and will hearken to me, you shall eat the good things of the land.

20 But if you will not, and will provoke me to wrath: the sword shall devour you, because the mouth of the Lord hath spoken it.

21 How is the faithful city, that was full of judgment, become a harlot? justice dwelt in it, but now murderers.

22 Thy silver is turned into dross:

drofs: thy wine is mingled with water.

23 Thy princes are faithless, companions of thieves: they all love bribes, they run after rewards. They judge not for the fatherless: and the widow's cause cometh not in to them.

24 Therefore saith the Lord the God of hosts the mighty One of Israel: Ah! I will comfort myself over my adversaries: and I will be revenged of my enemies.

25 And I will turn my hand to thee, and I will clean purge away thy drofs, and I will take away all thy tin.

26 And I will restore thy judges as they were before, and thy counsellors as of old: After this thou shalt be called the city of the just, a faithful city.

27 Zion shall be redeemed in judgment, and they shall bring her back in justice.

28 And he shall destroy the wicked, and the sinners together: and they that have forsaken the Lord, shall be consumed.

29 For they shall be confounded for the idols, to which

they have sacrificed: and you shall be ashamed of the gardens, which you had chosen.

30 When you shall be as an oak with the leaves falling off: and as a garden without water.

31 And your strength shall be as the ashes of tow, and your work as a spark: and both shall burn together, and there shall be none to quench it.

## CHAP. II.

*All nations shall flow to the church of Christ. The Jews shall be rejected for their sins. Idolatry shall be destroyed.*

**T**HE word, that Isaiah the son of Amos saw concerning Juda and Jerusalem.

2 And in (a) the last days the mountain of the house of the Lord shall be prepared, (b) on the top of mountains, and it shall be exalted above the hills: and all nations shall flow unto it.

3 And many people shall go, and say: Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will

Chap. II. (a) Ver. 2. *The last days.* The whole time of the new law, from the coming of Christ till the end of the world, is called in scriptures *the last days*; because no other age, or time shall come after it, but only eternity.

(b) Ibidem. *On the top of mountains, &c.* This shews the perpetual visibility of the church of Christ: for a mountain upon the top of mountains cannot be hid.

teach

teach us his ways, and we will walk in his paths: for the law shall come forth from Sion, and the word of the Lord from Jerusalem.

4 And he shall judge the Gentiles, and rebuke many people: and they shall turn their swords into plowshares, and their spears into ficles: nation shall not lift up sword against nation, neither shall they be exercised any more to war.

5 O house of Jacob, come ye, and let us walk in the light of the Lord.

6 For thou hast cast off thy people, the house of Jacob: because they are filled as in times past, and have had soothsayers as the Philistines, and have adhered to strange children.

7 Their land is filled with silver and gold: and there is no end of their treasures.

8 And their land is filled with horses: and their chariots are innumerable. Their land also is full of idols: they have adored the work of their own hands, which their own fingers have made.

9 And man hath bowed himself down, and man hath been debased: therefore forgive them not.

10 Enter thou into the rock, and hide thee in the pit, from the face of the fear of the Lord, and from the glory of his majesty.

11 The lofty eyes of man are humbled, and the haughtiness of men shall be made to stoop: and the Lord alone shall be exalted in that day.

12 Because the day of the Lord of hosts shall be upon every one that is proud and high-minded; and upon every one that is arrogant, and he shall be humbled.

13 And upon all the tall and lofty cedars of Libanus, and upon all the oaks of Basan.

14 And upon all the high mountains, and upon all the elevated hills.

15 And upon every high tower, and every fenced wall.

16 And upon all the ships of Tharsis, and upon all that is fair to behold.

17 And the loftiness of men shall be bowed down, and the haughtiness of men shall be humbled, and the Lord alone shall be exalted in that day.

18 And (c) idols shall be utterly destroyed.

19 And they shall go into the

(c) Ver. 18. *Idols shall be utterly destroyed; or utterly pass away.* This was verified by the establishment of christianity. And by this and other texts of the like nature,

the holes of rocks, and into the caves of the earth from the face of the fear of the Lord, and from the glory of his majesty, when he shall rise up to strike the earth.

20 In that day a man shall cast away his idols of silver, and his idols of gold, which he had made for himself to adore, moles and bats.

21 And he shall go into the cliffs of rocks, and into the holes of stones from the face of the fear of the Lord, and from the glory of his majesty, when he shall rise up to strike the earth.

22 Cease ye therefore from the man, whose breath is in his nostrils, for he is reputed high.

### CHAP. III.

*The confusion and other evils that shall come upon the Jews for their sins. The pride of their women shall be punished.*

**F**OR behold the sovereign the Lord of hosts shall take away from Jerusalem, and from Juda the valiant and the strong, the whole strength of bread, and the whole strength of water.

2 The strong man, and the man of war, the judge, and the prophet, and the

cunning man, and the ancient.

3 The captain over fifty, and the honourable in countenance, and the counsellor, and the architect, and the skilful in eloquent speech.

4 And I will give children to be their princes, and the effeminate shall rule over them.

5 And the people shall rush one upon another, and every man against his neighbour: the child shall make a tumult against the ancient, and the base against the honourable.

6 For a man shall take hold of his brother, one of the house of his father, saying: Thou hast a garment, be thou our ruler, and let this ruin be under thy hand.

7 In that day he shall answer, saying: I am no healer, and in my house there is no bread, nor clothing: make me not ruler of the people.

8 For Jerusalem is ruined, and Juda is fallen: because their tongue, and their devices are against the Lord, to provoke the eyes of his majesty.

9 The shew of their countenance hath answered them: and they have proclaimed abroad their sin as Sodom,

ture, the wild system of some modern sectaries is abundantly confuted, who charge the whole christian church with worshipping idols, for many ages.

and

and they have not hid it: wo to their soul, for evils are rendered to them.

10 Say to the just man that it is well, for he shall eat the fruit of his doings.

11 Wo to the wicked unto evil: for the reward of his hands shall be given him.

12 As for my people, their oppressors have stripped them, and women have ruled over them. O my people, they that call thee blessed, the same deceive thee, and destroy the way of thy steps.

13 The Lord standeth up to judge, and he standeth to judge the people.

14 The Lord will enter into judgment with the ancients of his people, and its princes: for you have devoured the vineyard, and the spoil of the poor is in your house.

15 Why do you consume my people, and grind the faces of the poor, saith the Lord the God of hosts?

16 And the Lord said: Because the daughters of Sion are haughty, and have walked with stretched out necks, and wanton glances of their eyes, and made a noise, as they walked with their feet, and moved in a set pace.

17 The Lord will make bald the crown of the head of the daughters of Sion,

and the Lord will discover their hair.

18 In that day the Lord will take away the ornaments of shoes, and little moons.

19 And chains, and necklaces, and bracelets, and bonnets.

20 And bodkins, and ornaments of the legs, and tablets, and sweet balls, and ear-rings.

21 And rings, and jewels hanging on the forehead.

22 And changes of apparel, and short cloaks, and fine linen, and crisping pins,

23 And looking-glasses, and launes, and headbands, and fine vails.

24 And instead of a sweet smell there shall be stench, and instead of a girdle a cord, and instead of curled hair baldness, and instead of a stomacher haircloth.

25 Thy fairest men also shall fall by the sword, and thy valiant ones in battle.

26 And her gates shall lament and mourn, and she shall sit desolate on the ground.

#### CHAP. IV.

*After an extremity of evils that shall fall upon the Jews, a remnant shall be comforted by Christ.*

AND in that day seven women shall take hold of one man, saying: We will eat our own bread, and wear

wear our own apparel: only let us be called by thy name, take away our reproach.

2 In that day (a) the bud of the Lord shall be in magnificence, and glory, and the fruit of the earth shall be high, and a great joy to them, that shall have escaped of Israel.

3 And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem.

4 If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment, and by the spirit of burning.

5 And the Lord will create upon every place of mount Sion, and where he is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night: for over all the glory shall be a protection.

6 And there shall be a tabernacle for a shade in the day-time from the heat,

and for a security, and convert from the whirlwind, and from rain.

### C H A P. V.

*The reprobation of the Jews is foreshewn under the parable of a vineyard. A woe is pronounced against sinners: the army God shall send against them.*

I Will sing to my beloved the canticle of (a) my cousin concerning his vineyard. My beloved had a vineyard (b) on a hill in a fruitful place.

2 And he fenced it in, and pickt the stones out of it, and planted it with choicest vines, and built a tower in the midst thereof, and set up a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes.

3 And now, O ye inhabitants of Jerusalem, and ye men of Juda, judge between me and my vineyard.

4 What is there that I ought to do more to my vineyard, that I have not done to it? Was it that I looked that it should bring

---

Chap. IV. (a) Ver. 2. *The bud of the Lord.* That is, Christ.

Chap. V. (a) Ver. 1. *My cousin.* So the prophet calls Christ, as being of his family and kindred, by descending from the house of David.

(b) Ibidem. *On a hill, &c.* Literally, *in the born, the son of oil.*

forth grapes, and it hath brought forth wild grapes?

5 And now I will shew you what I will do to my vineyard, I will take away the hedge thereof, and it shall be wasted: I will break down the wall thereof: and it shall be trodden down.

6 And I will make it desolate: it shall not be pruned, and it shall not be digged: but briars and thorns shall come up: and I will command the clouds to rain no rain upon it.

7 For the vineyard of the Lord of hosts is the house of Israel: and the man of Juda, his pleasant plant: and I looked that he should do judgment, and behold, iniquity: and do justice, and behold, a cry.

8 Wo to you that join house to house, and lay field to field, even to the end of the place: shall you alone dwell in the midst of the earth?

9 These things are in my ears, saith the Lord of hosts: of a truth many great and fair houses shall become desolate, without an inhabitant.

10 For ten acres of vineyards shall yield one little measure, and thirty bushels of seed shall yield three bushels.

11 Wo to you that rise up early in the morning to fol-

low drunkenness, and to drink till the evening, to be inflamed with wine.

12 The harp, and the lyre, and the timbrel, and the pipe, and wine *are* in your feasts: and the work of the Lord you regard not, nor do you consider the works of his hands.

13 Therefore is my people led away captive, because they had not knowledge, and their nobles have perished with famine, and their multitude were dried up with thirst.

14 Therefore hath hell enlarged her soul, and opened her mouth without any bounds, and their strong ones, and their people, and their high and glorious ones shall go down into it.

15 And man shall be brought down, and man shall be humbled, and the eyes of the lofty shall be brought low.

16 And the Lord of hosts shall be exalted in judgment, and the holy God shall be sanctified in justice.

17 And the lambs shall feed according to their order, and strangers shall eat the deserts turned into fruitfulness.

18 Wo to you that draw iniquity with cords of vanity, and sin as the rope of a cart.

19 That say: Let him make

make haste, and let his work come quickly, that we may see it: and let the counsel of the holy one of Israel come, that we may know it.

20 Wo to you that call evil good, and good evil: that put darkness *for* light, and light *for* darkness: that put bitter for sweet, and sweet for bitter.

21 Wo to you that are wise in your own eyes, and prudent in your own conceits.

22 Wo to you that are mighty to drink wine, and stout men at drunkenness.

23 That justify the wicked for gifts, and take away the justice of the just from him.

24 Therefore as the tongue of the fire devoureth the stubble, and the heat of the flame consumeth it: so shall their root be as ashes, and their bud shall go up as dust: for they have cast away the law of the Lord of hosts, and have blasphemed the word of the holy one of Israel.

25 Therefore is the wrath of the Lord kindled against his people, and he hath stretched out his hand upon them, and struck them: and the mountains were troubled, and their carcases became as dung in the midst of the streets. For all this his anger is not turned away, but his hand is stretched out still.

26 And he will lift up a

signal to the nations afar off, and will whistle to them from the ends of the earth: and behold they shall come with speed swiftly.

27 There is none that shall faint, nor labour among them: they shall not slumber, nor sleep, neither shall the girdle of their loins be loosed, nor the latchet of their shoes be broken.

28 Their arrows *are* sharp, and all their bows are bent. The hoofs of their horses shall be like the flint, and their wheels like the violence of a tempest.

29 Their roaring like that of a lion, they shall roar like young lions: yea they shall roar, and take hold of the prey, and they shall keep fast hold of it, and there shall be none to deliver it.

30 And they shall make a noise against them that day, like the roaring of the sea: we shall look towards the land, and behold darkness of tribulation, and the light is darkened with the mist thereof.

#### C H A P. VI.

*A glorious vision, in which the prophet's lips are cleansed: he foretelleth the obstinacy of the Jews.*

**I**N the year that king Ozias died, I saw the Lord sitting upon a throne

high and elevated: and his train filled the temple.

2 Upon it stood the Seraphims: the one had six wings, and the other had six wings: with two they covered his face, and with two they covered his feet, and with two they flew.

3 And they cried one to another, and said: Holy, holy, holy, the Lord God of hosts, all the earth is full of his glory.

4 And the lintels of the doors were moved at the voice of him that cried, and the house was filled with smoke.

5 And I said: Wo is me because I have held my peace, because I am a man of unclean lips, and I dwell in the midst of a people that hath unclean lips, and I have seen with my eyes the King the Lord of hosts.

6 And one of the Seraphims flew to me, and in his hand was a live coal, which he had taken with the tongs off the altar.

7 And he touched my mouth, and said: Behold this hath touched thy lips, and thy iniquities shall be taken away, and thy sin shall be cleansed.

8 And I heard the voice of the Lord saying: Whom shall I send? and who shall go for us? And I said: Lo, here am I, send me.

9 And he said: Go, and thou shalt say to this people: Hearing hear, and understand not: and see the vision, and know it not.

10 Blind the heart of this people, and make their ears heavy, and shut their eyes: lest they see with their eyes, and hear with their ears, and understand with their heart, and be converted and I heal them.

11 And I said: How long, O Lord? And he said: Until the cities be wasted without inhabitant, and the houses without man, and the land shall be left desolate.

12 And the Lord shall remove men far away, and she shall be multiplied that was left in the midst of the earth.

13 And there shall be still a tithing therein, and she shall turn, and shall be made a shew as a turpentine-tree, and as an oak, that spreadeth its branches: that which shall stand therein, shall be a holy seed.

## CHAP. VII.

*The prophet assures king Achaz that the two kings his enemies shall not take Jerusalem. A virgin shall conceive and bear a son.*

AND it came to pass in the days of Achaz the son of Joathan, the son of Ozias king of Juda, that

Rasin

Rasin king of Syria, and Phacee the son of Romelia king of Israel, came up to Jerusalem, to fight against it: but they could not prevail over it.

2 And they told the house of David, saying: Syria hath rested upon Ephraim, and his heart was moved, and the heart of his people, as the trees of the woods are moved with the wind.

3 And the Lord said to Isaías: Go forth to meet Achaz, thou, and Jasub thy son that is left, to the conduit of the upper pool, in the way of the Fullers field.

4 And thou shalt say to him: See thou be quiet: fear not, and let not thy heart be afraid of the two tails of these fire-brands, smoking with the wrath of the fury of Rasin king of Syria, and of the son of Romelia.

5 Because Syria hath taken counsel against thee, unto the evil of Ephraim, and the son of Romelia, saying:

6 Let us go up to Juda, and rouse it up, and draw it away to us, and make the son of Tabeel king in the midst thereof.

7 Thus saith the Lord God: It shall not stand, and this shall not be.

8 But the head of Syria is Damascus, and the head of Damascus is Rasin: and

within threescore and five years, Ephraim shall cease to be a people:

9 And the head of Ephraim is Samaria, and the head of Samaria the son of Romelia. If you will not believe, you shall not continue.

10 And the Lord spoke again to Achaz, saying:

11 Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above.

12 And Achaz said: I will not ask, and I will not tempt the Lord.

13 And he said: Hear ye therefore, O house of David: Is it a small thing for you, to be grievous to men, that you are grievous to my God also?

14 Therefore the Lord himself shall give you a sign. Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel.

15 He shall eat butter and honey, that he may know to refuse the evil, and to choose the good.

16 For before the child know to refuse the evil, and to choose the good, the land which thou abhorrest shall be forsaken of the face of her two kings.

17 The Lord shall bring upon thee, and upon thy people, and upon the house

of thy father, days that have not come since the time of the separation of Ephraim from Juda, with the king of the Assyrians.

18 And it shall come to pass in that day, that the Lord shall hiss for the fly, that is in the uttermost part of the rivers of Egypt, and for the bee, that is in the land of Assyria.

19 And they shall come, and shall all of them rest in the torrents of the valleys, and in the holes of the rocks, and upon all places set with shrubs, and in all hollow places.

20 In that day the Lord shall shave with a razor that is hired, with them that are beyond the river, with the king of the Assyrians, the head, and the hairs of the feet, and the whole beard.

21 And it shall come to pass in that day, that a man shall nourish a young cow, and two sheep.

22 And for the abundance of milk he shall eat butter: for butter and honey shall every one eat, that shall be left in the midst of the land.

23 And it shall come to pass in that day, that every place, where there were a thousand vines, at a thousand pieces of silver, shall become thorns and briers.

24 With arrows and with bows they shall go in thither:

for briers and thorns shall be in all the land.

25 And as for all the hills, that shall be raked with a rake, the fear of thorns and briers shall not come thither, but they shall be for the ox to feed on, and the lesser cattle to tread upon.

### CHAP. VIII.

*The name of a child that is to be born: many evils shall come upon the Jews for their sins.*

**A**ND the Lord said to me: Take thee a great book, and write in it with a man's pen. Take away the spoils with speed, quickly take the prey.

2 And I took unto me faithful witnesses, Urias the priest, and Zacharias the son of Barachias.

3 And I went to the prophets, and she conceived, and bore a son. And the Lord said to me: Call his name, Hasten to take away the spoils: Make haste to take the prey.

4 For before the child know to call his father and his mother, the strength of Damascus, and the spoils of Samaria, shall be taken away before the king of the Assyrians.

5 And the Lord spoke to me again, saying:

6 Forasmuch as this people hath cast away the waters of Siloe, that go with silence, and

and hath rather taken Rafin,  
and the son of Romelia :

7 Therefore behold the  
Lord will bring upon them  
the waters of the river strong  
and many, the king of  
the Assyrians, and all his  
glory : and he shall come up  
over all his channels, and  
shall overflow all his banks.

8 And shall pass through  
Juda, overflowing, and going  
over shall reach even to the  
neck. And the stretching out  
of his wings shall fill the  
breadth of thy land ; O Em-  
manuel.

9 Gather yourselves toge-  
ther, O ye people, and be over-  
come, and give ear all ye lands  
afar off: strengthen yourselves,  
and be overcome, gird your-  
selves, and be overcome.

10 Take counsel together,  
and it shall be defeated : speak  
a word, and it shall not be  
done : because God is with us.

11 For thus saith the Lord  
to me : As he hath taught  
me, with a strong arm, that  
I should not walk in the way  
of this people, saying :

12 Say ye not : A con-  
spiracy : for all that this peo-  
ple speaketh, is a conspiracy :  
neither fear ye their fear, nor  
be afraid.

13 Sanctify the Lord of hosts  
himself : and let him be your  
fear, and let him be your dread.

14 And he shall be a sanc-  
tification to you. But for a  
stone of stumbling, and for a  
rock of offence to the two  
houses of Israel, for a snare  
and a ruin to the inhabitants  
of Jerusalem.

15 And very many of them  
shall stumble and fall, and shall  
be broken in pieces, and shall  
be snared, and taken.

16 Bind up the testimony,  
seal the law among my dis-  
ciples.

17 And I will wait for the  
Lord, who hath hid his face  
from the house of Jacob, and  
I will look for him.

18 Behold I and my chil-  
dren, whom the Lord hath  
given me for a sign, and for  
a wonder in Israel from the  
Lord of hosts, who dwelleth  
in mount Zion.

19 And when they shall  
say to you : Seek unto them  
that have (a) pythonical spirits,  
and to diviners, that mutter  
in their enchantments : should  
not the people seek unto their  
God, *and not* for the living  
to the dead ?

20 To the law rather, and  
to the testimony. And if  
they speak not according to  
this word, they shall not have  
the morning light.

21 And they shall pass by  
it, they shall fall, and be  
hungry : and when they shall

Chap. VIII. (a) Ver. 19. *Pythonical spirits.* That is,  
spirits pretending to tell fortunes.

be hungry, they will be angry, and curse their king, and their God, and look upwards.

22 And they shall look to the earth, and behold trouble and darkness, weakness and distress, and a mist following them, and they cannot fly away from their distress.

### CHAP. IX.

*What joy shall come after afflictions by the birth and kingdom of Christ; which shall flourish for ever. Judgments upon Israel for their sins.*

**A**T the first time the land of Zabulon, and the land of Nephthali was lightly touched: and at the last the way of the sea beyond the Jordan of the Galilee of the Gentiles was heavily loaded.

2 The people that walked in darkness, have seen a great light: to them that dwelt in the region of the shadow of death, light is risen.

3 Thou hast multiplied the nation, and hast not increased the joy. They shall rejoice before thee, as they that rejoice in the harvest, as conquerors rejoice after taking a prey, when they divide the spoils.

4 For the yoke of their burden, and the rod of their shoulder, and the scepter of their oppressor thou hast

overcome, as in the day of Madian.

5 For every violent taking of spoils, with tumult, and garment mingled with blood, shall be burnt, and be fewel for the fire.

6 For a child is born to us, and a son is given to us, and the government is upon his shoulder: and his name shall be called, Wonderful, Counsellor, God, the Mighty, the Father of the world to come, the Prince of peace.

7 His empire shall be multiplied, and there shall be no end of peace: he shall sit upon the throne of David, and upon his kingdom: to establish it, and strengthen it with judgment and with justice, from henceforth and for ever: the zeal of the Lord of hosts will perform this.

8 The Lord sent a word into Jacob, and it hath lighted upon Israel.

9 And all the people of Ephraim shall know, and the inhabitants of Samaria, that say in the pride and haughtiness of their heart:

10 The bricks are fallen down, but we will build with square stones: they have cut down the sycomores, but we will change them for cedars.

11 And the Lord shall set up the enemies of Rasin over him, and shall bring on his enemies in a crowd.

12 The Syrians from the east

east, and the Philistines from the west: and they shall devour Israel with open mouth. For all this his indignation is not turned away, but his hand is stretched out still.

13 And the people are not returned to him, who hath struck them, and have not sought after the Lord of hosts.

14 And the Lord shall destroy out of Israel the head and the tail, him that bendeth down, and him that holdeth back, in one day.

15 The aged and honourable, he is the head: and the prophet that teacheth lies, he is the tail.

16 And they that call this people blessed, shall cause them to err: and they that are called blessed, shall be thrown down headlong.

17 Therefore the Lord shall have no joy in their young men: neither shall he have mercy on their fatherless, and widows: for every one is a hypocrite and wicked, and every mouth hath spoken folly. For all this his indignation is not turned away, but his hand is stretched out still.

18 For wickedness is kindled as a fire, it shall devour the brier and the thorn: and shall kindle in the thicket of the forest, and it shall be wrapped up in smoke ascending on high.

19 By the wrath of the Lord of hosts the land is trou-

bled, and the people shall be as fuel for the fire: no man shall spare his brother.

20 And he shall turn to the right hand, and shall be hungry: and shall eat on the left hand, and shall not be filled: every one shall eat the flesh of his own arm: Manasses, Ephraim, and Ephraim Manasses, and they together shall be against Juda.

21 After all these things his indignation is not turned away, but his hand is stretched out still.

## CHAP. X.

*Wo to the makers of wicked laws. The Assyrians shall be a rod for punishing Israel: but for their pride they shall be destroyed: and is remnant of Israel saved.*

**W**O to them that make wicked laws: and when they write, write injustice:

2 To oppress the poor in judgment, and do violence to the cause of the lowly of my people: that widows may be their prey, and that they may rob the fatherless.

3 What will you do in the day of visitation, and of the calamity which cometh from afar? to whom will ye flee for help? and where will ye leave your glory?

4 That you be not bowed down under the bond, and fall with the slain? In all these things his anger is not turned away,

away, but his hand is stretched out still.

5 Wo to the Assyrian, he is the rod and the staff of my anger, and my indignation is in their hands.

6 I will send him to a deceitful nation, and I will give him a charge against the people of my wrath, to take away the spoils, and to lay hold on the prey, and to tread them down like the mire of the streets.

7 But he shall not take it so, and his heart shall not think so: but his heart shall be set to destroy, and to cut off nations not a few.

8 For he shall say::

9 Are not my princes as so many kings? is not Calaneo as Charcamis: and Emath as Arphad? is not Samaria as Damascus?

10 As my hand hath found the kingdoms of the idol, so also their idols of Jerusalem, and of Samaria.

11 Shall I not, as I have done to Samaria and her idols, so do to Jerusalem and her idols?

12 And it shall come to pass, that when the Lord shall have performed all his works in mount Sion, and in Jerusalem, I will visit the fruit of the proud heart of the king of Assyria, and the glory of the haughtiness of his eyes.

13 For he hath said: By the strength of my own hand

I have done it, and by my own wisdom I have understood: and I have removed the bounds of the people, and have taken the spoils of their princes, and as a mighty man have pulled down them that sat on high.

14 And my hand hath found the strength of the people as a nest: and as eggs are gathered, that are left, so have I gathered all the earth: and there was none that moved the wing, or opened the mouth, or made the least noise.

15 Shall the ax boast itself against him, that cutteth with it? or shall the saw exalt itself against him, by whom it is drawn? as if a rod should lift itself up against him, that lifteth it up, and a staff exalt itself, which is but wood.

16 Therefore the sovereign Lord, the Lord of hosts, shall send leanness among his fat ones: and under his glory shall be kindled a burning as it were the burning of a fire.

17 And the light of Israel shall be as a fire, and the holy One thereof as a flame: and his thorns and his briars shall be set on fire, and shall be devoured in one day.

18 And the glory of his forest, and of his beautiful hill shall be consumed from the soul even to the flesh, and he shall run away through fear.

19 And they that remain of the trees of his forest shall

be

be so few, that they shall easily be numbered, and a child shall write them down.

20 And it shall come to pass in that day, that the remnant of Israel, and they that shall escape of the house of Jacob, shall lean no more upon him, that striketh them: but they shall lean upon the Lord, the holy One of Israel, in truth.

21 The remnant shall be converted, the remnant, I say, of Jacob, to the mighty God.

22 For if thy people, O Israel, shall be as the sand of the sea, (a) a remnant of them shall be converted, (b) the consumption abridged shall overflow with justice.

23 For the Lord God of hosts shall make a consumption, and an abridgment in the midst of all the land.

24 Therefore, thus saith

the Lord the God of hosts: O my people that dwellest in Sion, be not afraid of the Assyrian: he shall strike thee with his rod, and he shall lift up his staff over thee in the way of Egypt.

25 For yet a little and a very little while, and my indignation shall cease, and my wrath shall be upon their wickedness.

26 And the Lord of hosts shall raise up a scourge against him, according to the slaughter of Madian in the rock of Oreb, and his rod over the sea, and he shall lift it up in the way of Egypt.

27 And it shall come to pass in that day, that his burden shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall putrify (c) at the presence of the oil.

28 He shall come (d) into

Chap. X. (a) Ver. 22. *A remnant of them shall be converted.* This was partly verified in the children of Israel, who remained after the devastations of the Assyrians, in the time of king Ezechias: and partly in the conversion of a remnant of the Jews to the faith of Christ.

(b) Ibidem. *The consumption abridged, &c.* That is, the number of them cut short and reduced to few, shall flourish in abundance of justice.

(c) Ver. 27. *At the presence of the oil.* That is, by the sweet unction of divine mercy.

(d) Ver. 28. *Into Aiath, &c.* Here the prophet describes the march of the Assyrians under Sennacherib; and the terror they should carry with them: and how they should suddenly be destroyed.

Aiath,

Aiath, he shall pass into Margon: at Machmas he shall lay up his carriages.

29 They have passed in haste, Gaba is our lodging: Rama was astonished, Gabath of Saul fled away.

30 Lift up thy voice, O daughter of Gallim, attend, O Laila, poor Anathoth.

31 Medemena is removed: ye inhabitants of Gabim, take courage.

32 It is yet day enough, to remain in Nobe: he shall shake his hand against the mountain of the daughter of Sion, the hill of Jerusalem.

33 Behold the sovereign Lord of hosts shall break the earthen vessel with terror, and the tall of stature shall be cut down, and the lofty shall be humbled.

34 And the thickets of the forest shall be cut down with iron, and Libanus with its high ones shall fall.

#### C H A P. XI.

*Of the spiritual kingdom of Christ, to which all nations shall repair.*

**A**ND there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root.

2 And the Spirit of the Lord shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of godliness,

3 And he shall be filled

with the spirit of the fear of the Lord. He shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears.

4 But he shall judge the poor with justice, and shall reprove with equity for the meek of the earth: and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked.

5 And justice shall be the girdle of his loins: and faith the girdle of his reins.

6 The wolf shall dwell with the lamb: and the leopard shall lie down with the kid: the calf, and the lion, and the sheep shall abide together, and a little child shall lead them.

7 The calf, and the bear shall feed: their young ones shall rest together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp: and the weaned child shall thrust his hand into the den of the basilisk.

9 They shall not hurt, nor shall they kill in all my holy mountain, for the earth is filled with the knowledge of the Lord, as the covering waters of the sea.

10 In that day *shall be* the root of Jesse, who standeth for an ensign of people, him the gentiles shall beseech, and his sepulchre shall be glorious.

11 And

11 And it shall come to pass in that day, that the Lord shall set his hand the second time to possess the remnant of his people, which shall be left from the Assyrians, and from Egypt, and from Phetrot, and from Ethiopia, and from Elam, and from Sennar and from Emath, and from the islands of the sea.

12 And he shall set up a standard unto the nations, and shall assemble the fugitives of Israel, and shall gather together the dispersed of Juda from the four quarters of the earth.

13 And the envy of Ephraim shall be taken away, and the enemies of Juda shall perish: Ephraim shall not envy Juda, and Juda shall not fight against Ephraim.

14 But they shall lie upon the shoulders of the Philistines by the sea, they together shall spoil the children of the east: Edom, and Moab shall be under the rule of their hand, and the children of Ammon shall be obedient.

15 And the Lord shall lay waste the tongue of the sea of Egypt, and shall lift up his hand over the river in the strength of his spirit: and he shall strike it in the seven streams, so that men may pass through it in their shoes.

16 And there shall be a high-way for the remnant of

my people, which shall be left from the Assyrians: as there was for Israel in the day, that he came up out of the land of Egypt.

## C H A P. XII.

*A canticle of thanksgiving for the benefits of Christ.*

AND thou shalt say in that day: I will give thanks to thee, O Lord, for thou wast angry with me: thy wrath is turned away, and thou hast comforted me.

2 Behold, God is my saviour, I will deal confidently, and will not fear: because the Lord is my strength, and my praise, and he is become my salvation.

3 You shall draw waters with joy out of the saviour's fountains.

4 And you shall say in that day: Praise ye the Lord, and call upon his name: make his inventions known among the people: remember that his name is high.

5 Sing ye to the Lord, for he hath done great things: shew this forth in all the earth.

6 Rejoice, and praise O thou habitation of Sion: for great is he that is in the midst of thee, the holy one of Israel.

## C H A P. XIII.

*The desolation of Babylon.*

THE (a) burden of Babylon, which I saias the son of Amos saw.

Chap. XIII. (a) Ver. 1. *The burden of Babylon.* That is, a prophecy against Babylon.

2 Upon the dark mountain lift ye up a banner, exalt the voice, lift up the hand, and let the rulers go into the gates.

3 I have commanded my sanctified ones, and have called my strong ones in my wrath, them that rejoice in my glory.

4 The noise of a multitude in the mountains, as it were of many people, the noise of the sound of kings, of nations gathered together: the Lord of hosts hath given charge to the troops of war,

5 To them that come from a country afar off, from the end of heaven: the Lord and the instruments of his wrath, to destroy the whole land.

6 Howl ye, for the day of the Lord is near: it shall come as a destruction from the Lord.

7 Therefore shall all hands be faint, and every heart of man shall melt,

8 And shall be broken. Gripings and pains shall take hold of them, they shall be in pain as a woman in labour. Every one shall be amazed at his neighbour, their countenances shall be as faces burnt.

9 Behold, the day of the Lord shall come, a cruel day, and full of indignation, and of wrath, and fury, to lay the land desolate, and to destroy the sinners thereof out of it.

10 For the stars of heaven, and their brightness shall not display, their light: the sun shall be darkened in his rising, and the moon shall not shine with her light.

11 And I will visit the evils of the world, and against the wicked for their iniquity, and I will make the pride of infidels to cease, and will bring down the arrogancy of the mighty.

12 A man shall be more precious than gold, yea a man than the finest of gold.

13 For this I will trouble the heaven: and the earth shall be moved out of her place, for the indignation of the Lord of hosts, and for the day of his fierce wrath.

14 And they shall be as a doe fleeing away, and as a sheep: and there shall be none to gather them together: every man shall turn to his own people, and every one shall flee to his own land.

15 Every one that shall be found, shall be slain: and every one that shall come to their aid, shall fall by the sword.

16 Their infants shall be dashed in pieces before their eyes: their houses shall be pillaged, and their wives shall be ravished.

17 Behold I will stir up the Medes against them, who shall not seek silver, nor desire gold.

18 But

18 But with their arrows they shall kill the children, and shall have no pity upon the sucklings of the womb, and their eye shall not spare their sons.

19 And that Babylon, glorious among kingdoms, the famous pride of the Chaldeans, shall be even as the Lord destroyed Sodom and Gomorrah.

20 It shall no more be inhabited for ever, and it shall not be founded unto generation and generation: neither shall the Arabian pitch his tents there, nor shall shepherds rest there.

21 But wild beasts shall rest there, and their houses shall be filled with serpents; and ostriches shall dwell there, and the hairy ones shall dance there:

22 And owls shall answer one another there, in the houses thereof, and Sirens in the temples of pleasure.

#### C H A P. XIV.

*The restoration of Israel after their captivity. The parable or song insulting over the king of Babylon. A prophecy against the Philistines.*

**H**ER time is near at hand, and her days shall not be prolonged. For the Lord will have mercy on Ja-

cob, and will yet choose out of Israel, and will make them rest upon their own ground: and the stranger shall be joined with them, and shall adhere to the house of Jacob.

2 And people shall take them, and bring them into their place: and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall make them captives that had taken them, and shall subdue their oppressors.

3 And it shall come to pass in that day, that when God shall give thee rest from thy labour, and from thy vexation, and from the hard bondage, wherewith thou didst serve before,

4 Thou shalt take up this parable against the king of Babylon, and shalt say: How is the oppressor come to nothing, the tribute hath ceased:

5 The Lord hath broken the staff of the wicked, the rod of the rulers,

6 That struck the people in wrath with an incurable wound, that brought nations under in fury, that persecuted in a cruel manner.

7 The whole earth is quiet and still, it is glad and hath rejoiced.

8 The fir-trees also have rejoiced over thee, and the cedars of Libanus, saying: Since

thou hast slept, there hath none come up to cut us down.

9 Hell below was in an uproar to meet thee at thy coming, it stirred up the giants for thee. All the princes of the earth are risen up from their thrones, all the princes of nations.

10 All shall answer, and say to thee: Thou also art wounded as well as we, thou art become like unto us.

11 Thy pride is brought down to hell, thy carcass is fallen down: under thee shall the moth be strewed, and worms shall be thy covering.

12 How art thou fallen from heaven, (a) O Lucifer, who didst rise in the morning? how art thou fallen to the earth, that didst wound the nations?

13 And thou saidst in thy heart: I will ascend into heaven, I will exalt my throne above the stars of God, I will sit in the mountain of the covenant, in the sides of the north.

14 I will ascend above the height of the clouds, I will be like the most High.

15 But yet thou shalt be brought down to hell, into the depth of the pit.

16 They that shall see thee,

shall turn toward thee, and behold thee: Is this the man, that troubled the earth, that shook kingdoms,

17 That made the world a wilderness, and destroyed the cities thereof, that opened not the prison to his prisoners?

18 All the kings of the nations have all of them slept in glory, every one in his own house.

19 But thou art cast out of thy grave, as an unprofitable branch defiled, and wrapped up among them that are slain by the sword, and are gone down to the bottom of the pit, as a rotten carcass.

20 Thou shalt not keep company with them, even in burial; for thou hast destroyed thy land, thou hast slain thy people: the seed of the wicked shall not be named for ever.

21 Prepare his children for slaughter for the iniquity of their fathers: they shall not rise up, nor inherit the land, nor fill the face of the world with cities.

22 And I will rise up against them, saith the Lord of hosts: and I will destroy the name of Babylon, and the remains, and the bud, and the offspring, saith the Lord.

Chap. XIV. (a) Ver. 12. O Lucifer. O day star. All this, according to the letter, is spoken of the king of Babylon: but it may also be applied, in a spiritual sense, to Lucifer the prince of devils.

23 And I will make it a possession for the ericius and pools of waters, and I will sweep it and wear it out with a besom, saith the Lord of hosts,

24 The Lord of hosts hath sworn, saying: Surely as I have thought, so shall it be: and as I have purposed,

25 So shall it fall out: That I will destroy the Assyrian in my land, and upon my mountains tread him under foot: and his yoke shall be taken away from them, and his burden shall be taken off their shoulder.

26 This is the counsel, that I have purposed upon all the earth, and this is the hand that is stretched out upon all nations.

27 For the Lord of hosts hath decreed, and who can disannul it? and his hand is stretched out: and who shall turn it away?

28 In the year that king Achaz died, was this burden:

29 Rejoice not thou, whole Philistia, that the rod of him that struck thee is broken in pieces: for out of the root of the serpent shall come forth a basilisk, and his seed shall swallow the bird.

30 And the first-born of the poor shall be fed, and the poor shall rest with confidence: and I will make thy root perish with famine, and I will kill thy remnant.

31 Howl, O gate, cry, O city: all Philistia is thrown down: for a smoke shall come from the north, and there is none that shall escape his troop.

32 And what shall be answered to the messengers of the nations? That the Lord hath founded Sion, and the poor of his people shall hope in him.

### CHAP. XV.

*A prophecy of the desolation of the Moabites.*

**T**HE burden of Moab. Because in the night Ar of Moab is laid waste, it is silent: because the wall of Moab is destroyed in the night, it is silent.

2 The house is gone up, and Dibon to the high places to mourn over Nabo, and over Medaba, Moab hath howled: on all their heads shall be baldness, and every beard shall be shaven.

3 In their streets they are girded with sackcloth: on the tops of their houses, and in their streets all shall howl and come down weeping:

4 Hesebon shall cry, and Eleale, their voice is heard even to Jafa. For this shall the well appointed men of Moab howl, his soul shall howl to itself.

5 My heart shall cry to Moab, the bars thereof shall see unto Segor a heifer of three years

Years old : for by the ascent of Luith they shall go up weeping : and in the way of Oronaim they shall lift up a cry of destruction,

6 For the waters of Nemrim shall be desolate, for the grass is withered away, the spring is faded, all the greenness is perished.

7 According to the greatness of their work, is their visitation also : they shall lead them to the (a) torrent of the willows.

8 For the cry is gone round about the border of Moab : the howling thereof unto Gallim, and unto the well of Elim the cry thereof.

9 For the waters of Dibon are filled with blood : for I will bring more upon Dibon : the lion upon them that shall flee of Moab, and upon the remnant of the land.

#### CHAP. XVI.

*The prophet prayeth for Christ's coming. The affliction of the Moabites for their pride.*

**S**END forth, O Lord the lamb, the ruler of the earth, from Petra of the desert, to the mount of the daughter of Sion.

2 And it shall come to pass, that as a bird fleeing away, and as young ones flying out of the nest, so shall the daugh-

ters of Moab be in the passage of Arnon.

3 Take counsel, gather a council : make thy shadow as the night in the mid-day : hide them that flee, and betray not them that wander about.

4 My fugitives shall dwell with thee : O Moab, be thou a covert to them from the face of the destroyer : for the dust is at an end, the wretch is come to naught : he hath failed, that trod the earth under foot.

5 And a throne shall be prepared in mercy, and one shall sit upon it, in truth in the tabernacle of David, judging and seeking judgment, and quickly rendering that which is just.

6 We have heard of the pride of Moab, he is exceeding proud : his pride and his arrogancy, and his indignation is more than his strength.

7 Therefore shall Moab howl to Moab, every one shall howl : to them that rejoice upon the brick walls, tell ye their stripes.

8 For the suburbs of Hesebon are desolate, and the lords of the nations have destroyed the vineyard of Sabama : the branches thereof have reached even to Jazer : they have wandered in the wilderness, the branches thereof are left, they are gone over the sea.

---

Chap. XV. (a) Ver. 7. *Torrent of the willows.* That is, as some say, the waters of Babylon : others render it a valley of the Arabians.

9 Therefore I will lament with the weeping of Jazer the vineyard of Sabama: I will water thee with my tears, O Hesebon, and Eleale: for the voice of the treaders hath rushed in upon thy vintage, and upon thy harvest.

10 And gladness and joy shall be taken away from (a) Carmel, and there shall be no rejoicing nor shouting in the vineyards. He shall not tread out wine in the press that was wont to tread it out: the voice of the treaders I have taken away.

11 Wherefore my bowels shall sound like a harp for Moab, and my inward parts for the brick wall.

12 And it shall come to pass, when it is seen that Moab is wearied on his high places, that he shall go in to his sanctuaries to pray, and shall not prevail.

13 This is the word, that the Lord spoke to Moab from that time:

14 And now the Lord hath spoken, saying: In three years, as the years of a hireling, the glory of Moab shall be taken away for all the multitude of the people, and it shall be left small and feeble, not many.

## C H A P. XVII.

*Judgments upon Damascus and Samaria. The overthrow of the Assyrians.*

**T**HE burden of Damascus. Behold Damascus shall cease to be a city, and shall be as a ruinous heap of stones.

2 The cities of Aroer shall be left for flocks, and they shall rest there, and there shall be none to make them afraid.

3 And aid shall cease from Ephraim, and the kingdom from Damascus: and the remnant of Syria shall be as the glory of the children of Israel: saith the Lord of hosts.

4 And it shall come to pass in that day, that the glory of Jacob shall be made thin, and the fatness of his flesh shall grow lean.

5 And it shall be as when one gathereth in the harvest that which remaineth, and his arm shall gather [the ears of corn: and it shall be as he that seeketh ears in the vale of Raphaim.

6 And the fruit thereof that shall be left upon it, shall be as one cluster of grapes, and as the shaking of the olive-tree, two or three berries in the top of a bough, or four

Chap. XVI. (a) Ver. 10. *Carmel*. This name is often taken to signify a fair and fruitful hill or field, such as mount Carmel is.

or five upon the top of the tree, saith the Lord the God of Israel.

7 In that day man shall bow down himself to his Maker, and his eyes shall look to the holy One of Israel.

8 And he shall not look to the altars, which his hands made: and he shall not have respect to the things that his fingers wrought, such as groves and temples of idols.

9 In that day his strong cities shall be forsaken, as the ploughs, and the corn (a) that were left before the face of the children of Israel, and thou shalt be desolate.

10 Because thou hast forgotten God thy saviour, and hast not remembered thy strong helper: therefore shalt thou plant good plants, and shalt sow strange seed.

11 In the day of thy planting shall be the wild grape, and in the morning thy seed shall flourish: the harvest is taken away in the day of inheritance, and shall grieve thee much.

12 Wo to (b) the multitude of many people, like the multitude of the roaring sea: and the tumult of crowds, like the noise of many waters.

13 Nations shall make a noise like the noise of waters overflowing, but he shall rebuke them, and they shall flee afar off: and they shall be carried away as the dust of the mountains before the wind, and as a whirlwind before a tempest.

14 In the time of the evening, behold there shall be trouble: the morning shall come, and he shall not be: this is the portion of them that have wasted us, and the lot of them that spoiled us.

#### C H A P. XVIII.

*A wo to the Ethiopians, who fed Israel with vain hopes: their future conversion.*

WO to the land the winged cymbal, which is beyond the rivers of Ethiopia,

2 That sendeth ambassadors by the sea, and in vessels of bulrushes upon the waters. Go, ye swift (a) angels, to a nation rent and torn in pieces: to a terrible people, after which there is no other: to a nation expecting and trodden under foot, whose land the rivers have spoiled:

3 All ye inhabitants of the world, who dwell on the earth, when the sign shall be lifted

Chap. XVII. (a) Ver. 9. *That were left.* viz. By the Chanaanites, when the children of Israel came into their land.

(b) Ver. 12. *The multitude, &c.* This and all that follows, to the end of the chapter, relates to the Assyrian army under Sennacherib.

Chap. XVIII. (a) Ver. 2. *Angels.* Or messengers.

up on the mountains, you shall see, and you shall hear the sound of the trumpet:

4 For thus saith the Lord to me: I will take my rest, and consider in my place, as the noon light is clear, and as a cloud of dew in the day of harvest.

5 For before the harvest it was all flourishing, and it shall bud without perfect ripeness, and the sprigs thereof shall be cut off with pruning-hooks: and what is left, shall be cut away and shaken out.

6 And they shall be left together to the birds of the mountains, and the beasts of the earth: and the fowls shall be upon them all the summer, and all the beasts of the earth shall winter upon them.

7 At that time shall a present be brought to the Lord of hosts, from a people rent and torn in pieces: from a terrible people, after which there hath been no other, from a nation expecting, expecting and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, to mount Sion.

#### CHAP. XIX.

*The punishment of Egypt: their call to the church.*

**T**HE burden of Egypt. Behold the Lord will ascend upon a swift cloud, and will enter into Egypt, and the idols of Egypt shall be moved

at his presence, and the heart of Egypt shall melt in the midst thereof.

2 And I will set the Egyptians to fight against the Egyptians: and they shall fight brother against brother, and friend against friend, city against city, kingdom against kingdom.

3 And the spirit of Egypt shall be broken in the bowels thereof, and I will cast down their counsel: and they shall consult their idols, and their diviners, and their wizards, and soothsayers.

4 And I will deliver Egypt into the hand of cruel masters, and a strong king shall rule over them, saith the Lord the God of hosts.

5 And the water of the sea shall be dried up, and the river shall be wasted and dry.

6 And the rivers shall fail: the streams of the banks shall be diminished, and be dried up. The reed and the bulrush shall wither away:

7 The channel of the river shall be laid bare from its fountain, and every thing sown by the water shall be dried up, it shall wither away, and shall be no more.

8 The fishers also shall mourn, and all that cast a hook into the river shall lament, and they that spread nets upon the waters shall languish away.

9 They shall be confounded that

that wrought in flax, combing and weaving fine linen.

10 And its watery places shall be dry, all they *shall* *mourn* that made pools to take fishes.

11 The princes of Tanis are become fools, the wise counsellors of Pharaon have given foolish counsel: how will you say to Pharaon: I am the son of the wife, the son of ancient kings?

12 Where are now thy wife men? let them tell thee, and shew what the Lord of hosts hath purposed upon Egypt.

13 The princes of Tanis are become fools, the princes of Memphis are gone astray, they have deceived Egypt, the stay of the people thereof.

14 The Lord hath mingled in the midst thereof the spirit of giddiness: and they have caused Egypt to err in all its works, as a drunken man staggereth and vomiteth.

15 And there shall be no work for Egypt, to make head or tail, him that bendeth down, or that holdeth back.

16 In that day Egypt shall be like unto women, and they shall be amazed, and afraid, because of the moving of the hand of the Lord of hosts, which he shall move over it.

17 And the land of Juda shall be a terror to Egypt: every one that shall remember it shall tremble because of

the counsel of the Lord of hosts, which he hath determined concerning it.

18 In that day there shall be five cities in the land of Egypt, speaking the language of Chanaan, and swearing by the Lord of hosts: one shall be called the city of the sun.

19 In that day there shall be an altar of the Lord in the midst of the land of Egypt, and a monument of the Lord at the borders thereof,

20 It shall be for a sign, and for a testimony to the Lord of hosts in the land of Egypt. For they shall cry to the Lord because of the oppressor, and he shall send them a Saviour and a defender to deliver them.

21 And the Lord shall be known by Egypt, and the Egyptians shall know the Lord in that day, and shall worship him with sacrifices and offerings: and they shall make vows to the Lord, and perform them.

22 And the Lord shall strike Egypt with a scourge, and shall heal it, and they shall return to the Lord, and he shall be pacified towards them, and heal them.

23 In that day there shall be a way from Egypt to the Assyrians, and the Assyrian shall enter into Egypt, and the Egyptian to the Assyrians, and the Egyptians shall serve the Assyrian.

24. In that day shall Israel be the third to the Egyptian and the Assyrian: a blessing in the midst of the land,

25. Which the Lord of hosts hath blessed, saying: Blessed be my people of Egypt, and the work of my hands to the Assyrian: but Israel is my inheritance.

## C H A P. XX.

*The ignominious captivity of the Egyptians, and the Ethiopians.*

**I**N the year, that Tharthan entered into Azotus, when Sargon the king of the Assyrians had sent him, and he had fought against Azotus, and had taken it:

2 At that same time the Lord spoke by the hand of Maias the son of Amos, saying: Go, and loose the sackcloth from off thy loins, and take off thy shoes from thy feet. And he did so, and went naked, and bare-foot.

3 And the Lord said: As my servant Isaiahs hath walked, naked and bare-foot, it shall be a sign and a wonder of three years upon Egypt, and upon Ethiopia,

4 So shall the king of the Assyrians lead away the prisoners of Egypt, and the captivity of Ethiopia, young and

old, naked and bare-foot, with their buttocks uncovered to the shame of Egypt.

5 And they shall be afraid, and ashamed of Ethiopia their hope, and of Egypt their glory.

6 And the inhabitants of this isle shall say in that day: Lo this was our hope, to whom we fled for help, to deliver us from the face of the king of the Assyrians: and how shall we be able to escape?

## C H A P. XXI.

*The destruction of Babylon by the Medes and Persians: a prophecy against the Edomites, and the Arabians.*

**T**HE burden of the (a) desert of the sea. As whirlwinds come from the south, it cometh from the desert, from a terrible land.

2 A grievous vision is told me: he that is unfaithful deal-eth unfaithfully: and he that is a spoiler, spoileth. Go up (b) O Elam, besiege, O Mede: I have made all the mourning thereof to cease.

3 Therefore are my loins filled with pain, anguish hath taken hold of me, as the anguish of a woman in labour: I fell down at the hearing of it, I was troubled at the seeing of it.

Chap. XXI. (a) Ver. 1. *The desert of the sea.* So Babylon is here called, because from a city as full of people, as the sea is with water, it was become a desert.

(b) Ver. 2. *O Elam.* That is, O Persia.

4 My

4 My heart failed, darkness amazed me: Babylon my beloved is become a wonder to me.

5 Prepare the table, behold in the watch tower them that eat and drink: arise, ye princes, take up the shield.

6 For thus hath the Lord said to me: Go, and set a watchman: and whatsoever he shall see, let him tell.

7 And he saw a chariot with two horsemen, (c) a rider upon an ass, and a rider upon a camel: and he beheld them diligently with much heed.

8 And *as a lion he* cried out: I am upon the watch tower of the Lord, standing continually by day: and I am upon my ward, standing whole nights.

9 Behold this man cometh, the rider upon the chariot with two horsemen, and he answered, and said: Babylon is fallen, she is fallen, and all the graven gods thereof are broken unto the ground.

10 O my threshing, and the children of my floor, that which I have heard of the Lord of hosts the God of Israel, I have declared unto you.

11 The burden of (d) Duma calleth to me out of Seir:

Watchman, what of the night? watchman, what of the night?

12 The watchman said: The morning cometh, also the night: if you seek, seek: return, come.

13 The burden in Arabia. In the forest at evening you shall sleep, in the paths of Dedanim.

14 Meet the thirsty and bring him water, you that inhabit the land of the south, meet with bread him that fleeth.

15 For they are fled from before the swords, from the sword that hung over them, from the bent bow, from the face of a grievous battle.

16 For thus saith the Lord to me: Within a year, according to the years of a hireling, all the glory of (e) Cedar shall be taken away.

17 And the residue of the number of strong archers of the children of Cedar shall be diminished: for the Lord the God of Israel hath spoken it.

#### C H A P. XXII.

*The prophet laments the devastation of Juda. He foretels the deprivation of Senna, and the substitution of Eliakim, a figure of Christ.*

**T**HE burden of (a) the valley of vision. What aileth

(c) Ver. 7. *A rider upon an ass, &c.* These two riders are the kings of the Persians and Medes.

(d) Ver. 11. *Duma.* That is, Idumea, or Edom.

(e) Ver. 16. *Cedar.* Arabia.

Chap. XXII. (a) Ver. 1. *The valley of vision.* Jerusalem

aieth, thee also, that thou too art wholly gone up to the house tops?

2 Full of clamour, a populous city, a joyous city: thy slain are not slain by the sword, nor dead in battle.

3 All thy princes are fled together, and are bound hard: all that were found, are bound together, they are fled far off.

4 Therefore have I said: Depart from me, I will weep bitterly: labour not to comfort me, for the devastation of the daughter of my people.

5 For it is a day of slaughter, and of treading down, and of weeping to the Lord the God of hosts in the valley of vision, searching the wall, and magnificent upon the mountain.

6 And Elam took the quiver, the chariot of the horseman, and the shield was taken down from the wall.

7 And thy choice valleys shall be full of chariots, and the horsemen shall place themselves in the gate.

8 And the covering of Juda shall be discovered, and thou shalt see in that day the armoury of the house of the forest.

9 And you shall see the

breaches of the city of David, that they are many: and you have gathered together the waters of the lower pool,

10 And have numbered the houses of Jerusalem, and broken down houses to fortify the wall.

11 And you have made a ditch between the two walls for the water of the old pool: and you have not looked up to the maker thereof, nor regarded him even at a distance, that wrought it long ago.

12 And the Lord the God of hosts in that day shall call to weeping, and to mourning, to baldness, and to girding with sackcloth:

13 And behold joy and gladness, killing calves, and slaying rams, eating flesh, and drinking wine: Let us eat, and drink, for to morrow we shall die.

14 And the voice of the Lord of hosts was revealed in my ears: Surely this iniquity shall not be forgiven you till you die, saith the Lord God of hosts.

15 Thus saith the Lord God of hosts: Go, get thee in to him that dwelleth in the tabernacle, to Sobna who is over the temple, and thou shalt say to him:

lem. The temple of Jerusalem was built upon mount *Moria*, or the mountain of *vision*. But the city is here called *the valley of vision*; either because it was lower than the temple; or because of the low condition to which it was to be reduced.

16. What dost thou here, or as if thou wert somebody here? for thou hast hewed thee out a sepulchre here, thou hast hewed out a monument carefully in a high place, a dwelling for thyself in a rock.

17. Behold the Lord will cause thee to be carried away, as a cock is carried away, and he will lift thee up as a garment.

18. He will crown thee with a crown of tribulation, he will toss thee like a ball into a large and spacious country: there shalt thou die, and there shall the chariot of thy glory be, the shame of the house of thy Lord.

19. And I will drive thee out from thy station, and depose thee from thy ministry.

20. And it shall come to pass in that day, that I will call my servant Eliacim the son of Helcias,

21. And I will cloath him with thy robe, and will strengthen him with thy girdle, and will give thy power into his hand: and he shall be as a father to the inhabitants of Jerusalem, and to the house of Juda.

22. And I will lay the key of the house of David upon his shoulder: and he shall open, and none shall

shut: and he shall shut, and none shall open.

23. And I will fasten him as a peg in a sure place, and he shall be for a throne of glory to the house of his father.

24. And they shall hang upon him all the glory of his father's house, divers kinds of vessels, every little vessel, from the vessels of cups even to every instrument of musick.

25. In that day, saith the Lord of hosts, shall the peg be removed, that was fastened in the sure place: and it shall be broken and shall fall: and that which hung thereon, shall perish, because the Lord hath spoken it.

### C H A P. XXIII.

*The destruction of Tyre. It shall be repaired again after seventy years.*

**T**HE burden of Tyre. Howl, ye ships of the sea, for the house is destroyed, from whence they were wont to come: from the land of Cethim it is revealed to them.

2. Be silent, you that dwell in the island: the merchants of Sidon passing over the sea, have filled thee.

3. The seed of the Nile in many waters, the harvest of the river is her revenue: and

she is become the mart of the nations.

4 Be thou ashamed, O Sidon: for the sea speaketh, even the strength of the sea, saying: I have not been in labour, nor have I brought forth, nor have I nourished up young men, nor brought up virgins.

5 When it shall be heard in Egypt, they will be sorry when they shall hear of Tyre:

6 Pass over the seas, howl, ye inhabitants of the island.

7 Is not this your city, which gloried from of old in her antiquity? her feet shall carry her afar off to sojourn.

8 Who hath taken this counsel against Tyre that was formerly crowned, whose merchants were princes, and her traders the nobles of the earth?

9 The Lord of hosts hath designed it, to pull down the pride of all glory, and bring to disgrace all the glorious ones of the earth.

10 Pass thy land as a river, O daughter of the sea, thou hast a girdle no more.

11 He stretched out his hand over the sea, he troubled kingdoms: the Lord hath given a charge against Chanaan, to destroy the strong ones thereof,

12 And he said: Thou shalt glory no more, O vir-

gin daughter of Sidon who art oppressed: arise and sail over to Cethim, there also thou shalt have no rest.

13 Behold the land of the Chaldeans, there was not such a people, the Assyrian founded it: they have led away the strong ones thereof into captivity, they have destroyed the houses thereof, they have brought it to ruin.

14 Howl, O ye ships of the sea, for your strength is laid waste.

15 And it shall come to pass in that day, that thou, O Tyre, shalt be forgotten, seventy years, according to the days of one king: but after seventy years, there shall be unto Tyre as the song of a harlot.

16 Take a harp, go about the city, thou harlot that hast been forgotten: sing well, sing many a song, that thou mayst be remembered.

17 And it shall come to pass after seventy years, that the Lord will visit Tyre, and will bring her back again to her traffick: and she shall commit fornication again with all the kingdoms of the world upon the face of the earth.

18 And her merchandise and her hire shall be (a) sanctified to the Lord: they shall not be kept in store,

---

Chap. XXIII. (a) Ver. 18. *Sanctified to the Lord.* This alludes to the conversion of the gentiles.

nor laid up: for her merchandise shall be for them that shall dwell before the Lord, that they may eat unto fulness, and be clothed for a continuance.

### C H A P. XXIV.

*The judgments of God upon all the sinners of the world.*

*A remnant shall joyfully praise him.*

**B**EHOLD the Lord shall lay waste the earth, and shall strip it, and shall afflict the face thereof, and scatter abroad the inhabitants thereof.

2 And it shall be as with the people, so with the priest: and as with the servant, so with his master: as with the handmaid, so with her mistress: as with the buyer, so with the seller: as with the lender, so with the borrower: as with him that calleth for his money, so with him that oweth.

3 With desolation shall the earth be laid waste, and it shall be utterly spoiled: for the Lord hath spoken this word.

4 The earth mourned, and faded away, and is weakened: the world faded away, the height of the people of the earth is weakened.

5 And the earth is infected by the inhabitants thereof: because they have

transgressed the laws, they have changed the ordinance, they have broken the everlasting covenant.

6 Therefore shall a curse devour the earth, and the inhabitants thereof shall sin: and therefore they that dwell therein shall be mad, and few men shall be left.

7 The vintage hath mourned, the vine hath languished away, all the merry hearted have sighed.

8 The mirth of timbrels hath ceased, the noise of them that rejoice is ended, the melody of the harp is silent.

9 They shall not drink wine with a song: the drink shall be bitter to them that drink it.

10 The city of vanity is broken down, every house is shut up, no man cometh in.

11 There shall be a crying for wine in the streets: all mirth is forsaken: the joy of the earth is gone away.

12 Desolation is left in the city, and calamity shall oppress the gates.

13 For it shall be thus in the midst of the earth, in the midst of the people, as if a few olives, that remain, should be shaken out of the olive-tree; or grapes, when the vintage is ended.

14 These shall lift up their voice, and shall give

*praise:*

praise : when the Lord shall be glorified, they shall make a joyful noise from the sea.

15 Therefore glorify ye the Lord in instruction ; the name of the Lord God of Israel in the islands of the sea.

16 From the ends of the earth we have heard praises, the glory of the just one. And I said : My secret to myself, my secret to myself, wo is me : the prevaricators have prevaricated, and with the prevarication of transgressors they have prevaricated.

17 Fear, and the pit, and the snare *are* upon thee, O thou inhabitant of the earth.

18 And it shall come to pass, that he that shall flee from the noise of the fear, shall fall into the pit : and he that shall rid himself out of the pit, shall be taken in the snare : for the flood-gates from on high are opened, and the foundations of the earth shall be shaken.

19 With breaking shall the earth be broken, with crushing shall the earth be crushed, with trembling shall the earth be moved,

20 With shaking shall the earth be shaken as a drunken man, and shall be removed as the tent of one night : and the iniquity thereof shall be heavy upon it, and it

shall fall, and not rise again.

21 And it shall come to pass, that in that day the Lord shall visit upon (a) the host of heaven on high, and upon the kings of the earth, on the earth.

22 And they shall be gathered together as in the gathering of one bundle into the pit, and they shall be shut up there in prison : and after many days they shall be visited.

23 And the moon shall blush, and the sun shall be ashamed, when the Lord of hosts shall reign in mount Sion, and in Jerusalem, and shall be glorified in the sight of his ancients.

#### C H A P. XXV.

*A canticle of thanksgiving for God's judgments and benefits.*

**O** LORD, thou art my God, I will exalt thee, and give glory to thy name : for thou hast done wonderful things, thy designs of old faithful, amen.

2 For thou hast reduced : the city to a heap, the strong city to ruin, the house of strangers : to be no city, and to be no more built up for ever.

3 Therefore shall a strong people praise thee, the city of mighty nations shall fear thee.

Chap. XXIV. (a) Ver. 21. *The host of heaven on high.*  
The demons of the air.

4 Because thou hast been a strength to the poor, a strength to the needy in his distress: a refuge from the whirlwind, a shadow from the heat. For the blast of the mighty is like a whirlwind beating against a wall.

5 Thou shalt bring down the tumult of strangers, as heat in thirst: and as with heat under a burning cloud, thou shalt make the branch of the mighty to wither away.

6 And the Lord of hosts shall make unto all people in this mountain, a feast of fat things, a feast of wine, of fat things full of marrow, of wine purified from the lees.

7 And he shall destroy in this mountain the face of the bond, with which all people were tied, and the web that he began over all nations.

8 He shall cast death down headlong for ever: and the Lord God shall wipe away tears from every face, and the reproach of his people he shall take away from off the whole earth: for the Lord hath spoken it.

9 And they shall say in

that day: Lo, this is our God, we have waited for him, and he will save us: this is the Lord, we have patiently waited for him, we shall rejoice and be joyful in his salvation.

10 For the hand of the Lord shall rest in this mountain: and (a) Moab shall be troden down under him, as straw is broken in pieces with the wain.

11 And he shall stretch forth his hands under him, as he that swimmeth stretcheth forth his hands to swim: and he shall bring down his glory with the dashing of his hands.

12 And the bulwarks of thy high walls shall fall, and be brought low, and shall be pulled down to the ground, even to the dust.

### C H A P. XXVI.

*A canticle of thanks for the deliverance of God's people.*

**I**N that day shall this canticle be sung in the land of Juda. Sion the city of our strength a Saviour, a wall and a bulwark shall be set therein.

2 Open ye the gates, and let the just nation, that keepeth the truth, enter in.

Chap. XXV. (a) Ver. 10. *Moab*. That is, the reprobate, whose eternal punishment, from which they can no way escape, is described under these figures.

3 The old error is passed away: thou wilt keep peace: peace, because we have hoped in thee.

4 You have hoped in the Lord for ever more, in the Lord God mighty for ever.

5 For he shall bring down them that dwell on high, the high city he shall lay low. He shall bring it down even to the ground, he shall pull it down even to the dust.

6 The foot shall tread it down, the feet of the poor, the steps of the needy.

7 The way of the just is right, the path of the just is right to walk in.

8 And in the way of thy judgments, O Lord, we have patiently waited for thee: thy name, and thy remembrance are the desire of the soul.

9 My soul hath desired thee in the night: yea and with my spirit within me in the morning early I will watch to thee. When thou shalt do thy judgments on the earth, the inhabitants of the world shall learn justice.

10 Let us have pity on the wicked, but he will not learn justice: in the land of the saints he hath done wicked things, and he shall not see the glory of the Lord.

11 Lord, let thy hand be

exalted, and let them not see: let the envious people see, and be confounded: and let fire devour thy enemies.

12 Lord, thou wilt give us peace: for thou hast wrought all our works for us.

13 O Lord our God, other lords besides thee have had dominion over us, only in thee let us remember thy name.

14 Let not the dead live, let not the giants rise again: therefore hast thou visited and destroyed them, and hast destroyed all their memory.

15 Thou hast been favourable to the nation, O Lord, thou hast been favourable to the nation: art thou glorified? thou hast removed all the ends of the earth far off.

16 Lord, they have fought after thee in distress, in the tribulation of murmuring thy instruction was with them.

17 As a woman with child, when she draweth near the time of her delivery, is in pain, and crieth out in her pangs: so are we become in thy presence, O Lord.

18 We have conceived, and been as it were in labour, and have brought forth wind: we have not wrought salvation

salvation on the earth, therefore the inhabitants of the earth have not fallen.

19 Thy dead men shall live, my slain shall rise again: awake, and give praise, ye that dwell in the dust: for thy dew is the dew of the light; and the land of the giants thou shalt pull down into ruin.

20 Go, my people, enter into thy chambers, shut thy doors upon thee, hide thyself a little for a moment, until the indignation pass away.

21 For behold the Lord will come out of his place, to visit the iniquity of the inhabitant of the earth against him: and the earth shall disclose her blood, and (a) shall cover her slain no more.

# CHAP. XXVII.

*The punishment of the oppressors of God's people. The Lord's favour to his church.*

**I**N that day the Lord with his hard, and great, and strong sword shall visit (a) Leviathan the bar serpent, and Leviathan the crooked serpent, and shall slay the whale that is in the sea.

2 In that day there shall be singing to (b) the vineyard of pure wine.

3 I am the Lord that keep it, (c) I will suddenly give it drink: lest any hurt come to it, I keep it, night and day.

4 There is (d) no indignation in me: who shall make me a thorn and a brier in battle: shall I march

Chap. XXVI. (a) Ver. 21. *Shall cover her slain no more.* This is said with relation to the martyrs, and their happy resurrection.

Chap. XXVII. (a) Ver. 1. *Leviathan.* That is, the devil, the great enemy of the people of God. He is called the *bar serpent* from his strength, and the *crooked serpent* from his wiles; and the *whale of the sea*, from the tyranny he exercises in the sea of this world. He was spiritually slain by the death of Christ, when his power was destroyed.

(b) Ver. 2. *The vineyard, &c.* The church of Christ.

(c) Ver. 3. *I will suddenly give it drink.* Or, as the Hebrew may also be rendered, I will continually water it.

(d) Ver. 4. *No indignation in me, &c.* viz. against the church: nor shall I become as a thorn or brier in its regard; or march against it, or set it on fire: but it shall always take fast hold of me, and keep an everlasting peace with me.

against

against it, shall I set it on fire together?

5 Or rather shall it take hold of my strength, shall it make peace with me, shall it make peace with me?

6 (e) When they shall rush in unto Jacob, Israel shall blossom and bud, and they shall fill the face of the world with seed.

7 (f) Hath he struck him according to the stroke of him that struck him? or is he slain, as he killed them that were slain by him?

8 In measure against measure, (g) when it shall be cast off, thou shalt judge it. (h) He hath meditated with his severe spirit in the day of heat.

9 Therefore upon this shall the iniquity (i) of the house of Jacob be forgiven: and this is all the fruit, that the sin thereof should be

taken away, when he shall have made all the stones of the altar, as burnt stones broken in pieces, the groves and temples shall not stand.

10 For (k) the strong city shall be desolate, the beautiful city shall be forsaken, and shall be left as a wilderness: there the calf shall feed, and there shall he lie down, and shall consume its branches.

11 Its harvests shall be destroyed with drought, women shall come and teach it: for it is not a wise people, therefore he that made it, shall not have mercy on it; and he that formed it, shall not spare it.

12 And it shall come to pass, that in that day the Lord will strike from the channel of the river, even to the torrent of Egypt, and you shall be gathered

(e) Ver. 6. *When they shall rush in, &c.* Some understand this of the enemies of the true Israel, that shall invade it in vain. Others of the spiritual invasion made by the apostles of Christ.

(f) Ver. 7. *Hath he struck him, &c.* Hath God punished the carnal persecuting Jews, in proportion to their doings against Christ and his saints?

(g) Ver. 8. *When it shall be cast off, &c.* When the synagogue shall be cast off, thou shalt judge it in measure, and in proportion to its crimes.

(h) Ibidem. *He hath meditated, &c.* God hath designed severe punishments in the day of his wrath.

(i) Ver. 9. *Of the house of Jacob, viz. of such of them as shall be converted.*

(k) Ver. 10. *The strong city. Jerusalem.*

together

together one by one, O ye children of Israel.

13 And it shall come to pass, that in that day a noise shall be made with (1) a great trumpet, and they that were lost, shall come from the land of the Assyrians, and they that were out-casts, in the land of Egypt, and they shall adore the Lord in the holy mount in Jerusalem.

#### CHAP. XXVIII.

*The punishment of the Israelites, for their pride, intemperance and contempt of religion. Christ the corner-stone.*

**W**O to the crown of pride, to the drunkards of (a) Ephraim, and to the fading flower the glory of his joy, who were on (b) the head of the fat valley, staggering with wine.

2 Behold the Lord is mighty and strong, as a storm of hail: a destroying whirlwind, as the violence of many waters overflowing, and sent forth upon a spacious land.

3 The crown of pride of the drunkards of Ephraim shall be trodden under feet.

4 And the fading flower the glory of his joy, who is on

the head of the fat valley, shall be as a hasty fruit before the ripeness of autumn: which when he that seeth it shall behold, as soon as he taketh it in his hand, he will eat it up.

5 In that day the Lord of hosts shall be a crown of glory, and a garland of joy to the residue of his people:

6 And a spirit of judgment to him that sitteth in judgment, and strength to them that return out of the battle to the gate.

7 But (c) these also have been ignorant through wine, and through drunkenness have erred: the priest and the prophet have been ignorant through drunkenness, they are swallowed up with wine, they have gone astray in drunkenness, they have not known him that seeth, they have been ignorant of judgment.

8 For all tables were full of vomit and filth, so that there was no more place.

9 Whom shall he teach knowledge? and whom shall he make to understand the hearing? them that are weaned from the milk, that are drawn away from the breasts.

(1) Ver. 13. *A great trumpet.* The preaching of the gospel for the conversion of the Jews.

Chap. XXVIII. (a) Ver. 1. *Ephraim.* That is, the kingdom of the ten tribes.

*Ibidem.* (b) *The head of the fat valley.* Samaria, situate on a hill, having under it a most fertile valley.

(c) Ver. 7. *These also.* The kingdom of Juda.

10 For (d) command and command again, command and command again; expect and expect again, expect and expect again; a little there, a little there.

11 For with the speech of lips, and with another tongue he will speak to this people.

12 To whom he said: This is my rest, refresh the weary, and this is my refreshing: and they would not hear.

13 And the word of the Lord shall be to them; command and command again, command and command again, expect and expect again, expect and expect again; a little there, a little there: that they may go, and fall backward, and be broken, and snared, and taken.

14 Wherefore hear the word of the Lord, ye scornful men, who rule over my people, that is in Jerusalem.

15 For you have said: We have entered into a league with death, and we have made a covenant with hell. When the overflowing scourge shall

pass through, it shall not come upon us: for we have placed our hope in lies, and by falsehood we are protected.

16 Therefore thus saith the Lord God: Behold I will lay (e) a stone in the foundations of Sion, a tried stone, a corner stone, a precious stone, founded in the foundation. He that believeth, (f) let him not hasten.

17 And I will set judgment in weight, and justice in measure: and hail shall overturn the hope of falsehood: and waters shall overflow its protection.

18 And your league with death shall be abolished, and your covenant with hell shall not stand: when the overflowing scourge shall pass, you shall be trodden down by it.

19 Whensoever it shall pass through, it shall take you away: because in the morning early it shall pass through in the day and in the night, and vexation alone shall make you understand what you hear.

20 For (g) the bed is

(d) Ver. 10. *Command and command again, &c.* This is said in the person of the Jews, resisting the repeated commands of God, and still putting him off.

(e) Ver. 16. *A stone in the foundations.* viz. Christ.

Ibidem. (f) *Let him not hasten.* Let him expect his coming with patience.

(g) Ver. 20. *The bed is straitened, &c.* It is too narrow to hold two: God will have the bed of our heart all to himself.

straitened, so that one must fall out, and a short covering cannot cover both.

21 For the Lord shall stand up as (b) in the mountain of divisions: he shall be angry as in the valley, which is in Gabaon: that he may do his work, his strange work: that he may perform his work, his work is strange to him.

22 And now do not mock, lest your bonds be tied strait. For I have heard of the Lord the God of hosts a consumption and a cutting short upon all the earth.

23 Give ear, and hear my voice, hearken, and hear my speech.

24 Shall the plow-man plow all the day to sow, shall he open and harrow his ground?

25 Will he not, when he hath made plain the surface thereof, sow gith, and scatter cummin, and put wheat in order, and barley, and millet, and vetches in their bounds?

26 For he will instruct him in judgment: his God will teach him.

27 For gith shall not be

threshed with saws, neither shall the cart-wheel turn about upon cummin: but gith shall be beaten out with a rod, and cummin with a staff.

28 But bread-corn shall be broken small: but the thresher shall not thresh it for ever, neither shall the cart-wheel hurt it, nor break it with its teeth.

29 (i) This also is come forth from the Lord God of hosts, to make his counsel wonderful, and magnify justice.

#### C H A P. XXIX.

*God's heavy judgments upon Jerusalem, for their blind obstinacy: with a prophecy of the conversion of the Gentiles.*

W O to (a) Ariel, to Ariel the city, which David took: year is added to year: the solemnities are at an end.

2 And I will make a trench about Ariel, and it shall be in sorrow and mourning, and it shall be to me as Ariel.

3 And I will make a circle

(b) Ver. 21. *As in the mountain, &c.* As the Lord fought against the Philistines in Baal Pharasim, 2 Kings v. and against the Chanānites, in the valley of Gabaon. *Joshue x.*

(i) Ver. 29. *This also, &c.* Such also is the proceeding of the Lord with his land, and the divers seeds he sows therein.

Chap. XXIX. (a) *Ariel.* This word signifies, *the lion of God*, and here is taken for the strong city of Jerusalem.

round

round about thee, and will cast up a rampart against thee, and raise up bulwarks to besiege thee.

4 Thou shalt be brought down, thou shalt speak out of the earth, and thy speech shall be heard out of the ground: and thy voice shall be from the earth like that of the (b) Python, and out of the ground thy speech shall mutter.

5 And the multitude of them that saw thee, shall be like small dust: and as ashes passing away, the multitude of them that have prevailed against thee.

6 And it shall be at an instant suddenly. A visitation shall come from the Lord of hosts in thunder, and with earthquake, and with a great noise of whirlwind and tempest, and with the flame of devouring fire.

7 And the multitude of all nations, that have fought against Ariel, shall be as the dream of a vision by night, and all that have fought, and besieged, and prevailed against it.

8 And as he that is hungry dreameth, and eateth, but when he is awake, his soul is empty: and as he that is thirsty dreameth, and drinketh, and after he is awake, is yet faint with thirst, and his soul is empty: so shall be the multitude of all the Gentiles, that have fought against mount Sion.

9 Be astonished, and wonder, waver, and stagger: be drunk, and not with wine: stagger, and not with drunkenness.

10 For the Lord hath mingled for you the spirit of a deep sleep, he will shut up your eyes, he will cover your prophets and princes, that see visions.

11 And the vision of all shall be unto you as the words of a book that is sealed, which when they shall deliver to one that is learned, they shall say: Read this: and he shall answer: I cannot, for it is sealed.

12 And the book shall be given to one that knoweth no letters, and it shall be said to him: Read: and he shall answer: I know no letters.

13 And the Lord said: Forasmuch as this people draw near me with their mouth, and with their lips glorify me, but their heart is far from me, and they have feared me with the commandment and doctrines of men:

14 Therefore behold I will proceed to cause an admiration in this people, by a great and wonderful miracle: for wisdom shall perish from their wise men, and the understanding of their prudent men shall be hid.

15 Wo to you that are deep of heart, to hide your coun-

(b) Ver. 4. *The Python.* The diviner by a spirit.

fel from the Lord : and their works are in the dark, and they say : Who seeth us, and who knoweth us ?

16 This thought of yours is perverse : as if the clay should think against the potter, and the work should say to the maker thereof : Thou madest me not : or the thing framed should say to him that fashioned it : Thou understandest not.

17 Is it not yet a very little while, and Libanus shall be turned into (c) charmel, and charmel shall be esteemed as a forest ?

18 And in that day the deaf shall hear the words of the book, and out of darkness and obscurity the eyes of the blind shall see.

19 And the meek shall increase their joy in the Lord, and the poor men shall rejoice in the holy One of Israel.

20 For he that did prevail is brought to nought, the scorner is consumed, and they are all cut off that watched for iniquity :

21 That made men sin by word, and supplanted him that reproved them in the gate, and declined in vain from the just.

22 Therefore thus saith the Lord to the house of Jacob, he that redeemed Abraham : Jacob shall not now be confounded, neither shall his countenance now be ashamed :

23 But when he shall see his children, the work of my hands in the midst of him, sanctifying my name, and they shall sanctify the holy One of Jacob, and shall glorify the God of Israel :

24 And they that erred in spirit, shall know understanding, and they that murmured, shall learn the law.

### C H A P. XXX.

*The people are blamed for their confidence in Egypt. God's mercies towards his church: the punishment of sinners.*

**W**O to you apostate children, saith the Lord, that you would take counsel, and not of me : and would begin a web, and not by my spirit, that you might add sin upon sin ;

2 Who walk to go down into Egypt, and have not asked at my mouth, hoping for help in the strength of Pharaoh, and trusting in the shadow of Egypt.

3 And the strength of Pharaoh shall be to your confusion, and the confidence of the shadow of Egypt to your shame.

4 For thy princes were in Tanis, and thy messengers came even to Hanes.

5 They were all confounded at a people, that could not profit them : they were no help, nor to any profit, but to confusion and to reproach.

6 The burden of the beasts

(c) Ver. 17. *Carmel*. This word signifies a fruitful field. of

of the south. In a land of trouble and distress, from whence come the lions, and the lion, the viper and the flying basilisk, they carry their riches upon the shoulders of beasts, and their treasures upon the bunches of camels to a people that shall not be able to profit them.

7 For Egypt shall help in vain, and to no purpose: therefore have I cried concerning this: It is pride only, sit still.

8 Now therefore go in and write for them upon box, and note it diligently in a book, and it shall be in the latter days for a testimony for ever.

9 For it is a people that provoketh to wrath, and lying children, children that will not hear the law of God.

10 Who say to the seers: See not: and to them that behold: Behold not for us those things that are right: speak unto us pleasant things, see errors for us.

11 Take away from me the way, turn away the path from me; let the holy One of Israel cease from before us.

12 Therefore thus saith the holy One of Israel: Because you have rejected this word, and have trusted in oppression and tumult, and have leaned upon it:

13 Therefore shall this iniquity be to you as a breach that falleth, and is found want-

ing in a high wall, for the destruction thereof shall come on a sudden, when it is not looked for.

14 And it shall be broken small, as the potter's vessel is broken all to pieces with mighty breaking, and there shall not a shard be found of the pieces thereof, wherein a little fire may be carried from the hearth, or a little water be drawn out of the pit.

15 For thus saith the Lord God, the holy One of Israel: If you return and be quiet, you shall be saved: in silence and in hope shall your strength be. And you would not:

16 But have said: No, but we will flee to horses: therefore shall you flee. And we will mount upon swift ones: therefore shall they be swifter, that shall pursue after you.

17 A thousand men shall flee for fear of one: and for fear of five shall you flee, till you be left as the mast of a ship on the top of a mountain, and as an ensign upon a hill.

18 Therefore the Lord waiteth that he may have mercy on you: and therefore shall he be exalted sparing you: because the Lord is the God of judgment: blessed are all they that wait for him.

19 For the people of Sion shall dwell in Jerusalem: weeping thou shalt not weep, he will surely have pity on thee: at the voice of thy cry, as

soon as he shall hear, he will answer thee.

20 And the Lord will give you spare bread, and short water: and will not cause thy teacher to flee away from thee any more: and thy eyes shall see thy teacher.

21 And thy ears shall hear the word of one admonishing thee behind thy back: This is the way, walk in it: and go not aside neither to the right hand, nor to the left.

22 And thou shalt defile the plates of thy graven things of silver, and the garment of thy molten things of gold, and shalt cast them away as the uncleanness of a menstruous woman. Thou shalt say to it: Get thee hence.

23 And rain shall be given to thy seed, wheresoever thou shalt sow in the land: and the bread of the corn of the land shall be most plentiful, and fat. The lamb in that day shall feed at large in thy possession:

24 And thy oxen, and the ass-colls that till the ground, shall eat mingled provender as it was winnowed in the floor.

25 And there shall be upon every high mountain, and upon every elevated hill, rivers of running waters in the day of the slaughter of many, when the towers shall fall.

26 And the light of the moon shall be, as the light of

the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day when the Lord shall bind up the wound of his people, and shall heal the stroke of their wound.

27 Behold the name of the Lord cometh from afar, his wrath burneth and is heavy to bear: his lips are filled with indignation, and his tongue as a devouring fire.

28 His breath as a torrent overflowing even to the midst of the neck, to destroy the nations unto nothing, and the bridle of error that was in the jaws of the people.

29 You shall have a song as in the night of the sanctified solemnity, and joy of heart, as when one goeth with a pipe, to come into the mountain of the Lord, to the mighty One of Israel.

30 And the Lord shall make the glory of his voice to be heard, and shall shew the terror of his arm, in the threatening of wrath, and the flame of devouring fire: he shall crush to pieces with whirlwind, and hail-stones.

31 For at the voice of the Lord the Assyrian shall fear being struck with the rod.

32 And the passage of the rod shall be strongly grounded, which the Lord shall make to rest upon him with timbrels and harps, and in great battles he shall overthrow them.

33 For

33 For (a) Topheth is prepared from yesterday, prepared by the king, deep, and wide. The nourishments thereof is fire and much wood: the breath of the Lord as a torrent of brimstone kindleth it.

### CHAP. XXXI.

*The folly of trusting to Egypt, and forgetting God. He will fight for his people against the Assyrians.*

**W**O to them that go down to Egypt for help, trusting in horses, and putting their confidence in chariots, because they are many: and in horsemen, because they are very strong: and have not trusted in the holy One of Israel, and have not fought after the Lord.

2 But he that is the wise one hath brought evil, and hath not removed his words: and he will rise up against the house of the wicked, and against the aid of them that work iniquity.

3 Egypt is man, and not God: and their horses, flesh, and not spirit: and the Lord shall put down his hand, and the helper shall fall, and he that is helped shall fall, and they shall all be confounded together.

4 For thus saith the Lord to me: Like as the lion roareth, and the lions whelp upon his prey, and when a multitude of shepherds shall come against him, he will not fear at their voice, nor be afraid of their multitude: so shall the Lord of hosts come down to fight upon mount Sion, and upon the hill thereof.

5 As birds flying, so will the Lord of hosts protect Jerusalem, protecting and delivering, passing over and saving.

6 Return as you had deeply revolted, O children of Israel.

7 For in that day a man shall cast away his idols of silver, and his idols of gold, which your hands have made for you to sin.

8 And the Assyrian shall fall by the sword, not of a man, and the sword, not of a man, shall devour him; and he shall flee not at the face of the sword: and his young men shall be tributaries:

9 And his strength shall pass away with dread, and his princes fleeing shall be afraid: the Lord hath said it, whose fire is in Sion, and his furnace in Jerusalem.

Chap. XXX. (a) Ver. 33. *Topheth.* 'Tis the same as *Ge-lenna*, and is taken for hell.

## C H A P. XXXII.

*The blessings of the reign of Christ. The desolation of the Jews, and prosperity of the church of Christ.*

**B**EHOLD a king shall reign in justice, and princes shall rule in judgment.

2 And a man shall be as when one is hid from the wind, and hideth himself from a storm, as rivers of waters in drought, and the shadow of a rock that standeth out in a desert land.

3 The eyes of them that see, shall not be dim, and the ears of them that hear, shall hearken diligently.

4 And the heart of fools shall understand knowledge, and the tongue of stammerers shall speak readily and plain.

5 The fool shall no more be called prince: neither shall the deceitful be called great:

6 For the fool will speak foolish things, and his heart will work iniquity, to practise hypocrisy, and speak to the Lord deceitfully, and to make empty the soul of the hungry, and take away drink from the thirsty.

7 The vessels of the deceitful are most wicked: for he hath framed devices to undo the meek, with lying words, when the poor man speaketh judgment.

8 But the prince will devise such things, as are worthy of

a prince, and he shall stand above the rulers.

9 Rise up, ye rich women, and hear my voice: ye confident daughters, give ear to my speech.

10 For after days and a year, you that are confident shall be troubled: for the vintage is at an end, the gathering shall come no more.

11 Be astonished, ye rich women, be troubled, ye confident ones: strip you, and be confounded, gird your loins.

12 Mourn for your breasts, for the delightful country, for the fruitful vineyard.

13 Upon the land of my people shall thorns and briers come up: how much more upon all the houses of joy, of the city that rejoiced?

14 For the house is forsaken, the multitude of the city is left, darkness and obscurity are come upon its dens for ever. A joy of wild asses the pastures of flocks,

15 Until the spirit be poured upon us from on high: and the desert shall be as a charmel, and charmel shall be counted for a forest.

16 And judgment shall dwell in the wilderness, and justice shall sit in charmel.

17 And the work of justice shall be peace, and the service of justice quietness, and security for ever.

18 And my people shall sit in

in the beauty of peace, and in the tabernacles of confidence, and in wealthy rest.

19 But hail shall be in the descent of the forest, and the city shall be made very low.

20 Blessed are ye, that sow upon all waters, sending thither the foot of the ox and the ass.

C H A P. XXXIII.

*God's revenge against the enemies of his church. The happiness of the heavenly Jerusalem.*

**W**O to thee, (a) that spoilest, shalt not thou thyself also be spoiled? and thou that despisest, shalt not thyself also be despised? when thou shalt have made an end of spoiling, thou shalt be spoiled: when being wearied thou shalt cease to despise, thou shalt be despised.

2 O Lord, have mercy on us: for we have waited for thee: be thou our arm in the morning, and our salvation in the time of trouble.

3 At the voice of the Angel the people fled, and at the lifting up thyself the nations are scattered.

4 And your spoils shall be

gathered together as the locust is gathered, as when the ditches are full of them.

5 The Lord is magnified, for he hath dwelt on high: he hath filled Sion with judgment and justice.

6 And there shall be faith in thy times: riches of salvation, wisdom and knowledge: the fear of the Lord is his treasure.

7 Behold they that see shall cry without, (b) the angels of peace shall weep bitterly.

8 The ways are made desolate, no one passeth by the road, the covenant is made void, he hath rejected the cities, he hath not regarded the men.

9 The land hath mourned, and languished: Libanus is confounded, and become foul, and Saron is become as a desert: and Basan and Carmel are shaken.

10 Now will I rise up, saith the Lord: now will I be exalted, now will I lift up myself.

11 You shall conceive heat, you shall bring forth stubble: your breath as fire shall devour you.

12 And the people shall be as ashes after a fire, as a

Chap. XXXIII. (a) Ver. 1, *That spoilest, &c.* This is particularly directed to Sennacherib.

(b) Ver. 7. *The angels of peace.* The messengers or deputies sent to negotiate a peace.

bundle

bundle of thorns they shall be burnt with fire.

13 Hear, you that are far off, what I have done, and you that are near, know my strength.

14 The finners in Sion are afraid, trembling hath seized upon the hypocrites. Which of you can dwell with devouring fire? which of you shall dwell with everlasting burnings?

15 He that walketh in justices, and speaketh truth, that casteth away avarice by oppression, and shaketh his hands from all bribes, that stoppeth his ears lest he hear blood, and shutteth his eyes that he may see no evil.

16 He shall dwell on high, the fortifications of rocks shall be his highness: bread is given him, his waters are sure.

17 His eyes shall see the king in his beauty, they shall see the land far off.

18 Thy heart shall meditate fear: where is the learned? where is he that pondereth the words of the law? where is the teacher of little ones?

19 The shameless people

thou shalt not see, the people of profound speech: so that thou canst not understand the eloquence of his tongue, in whom there is no wisdom.

20 Look upon Sion the city of our solemnity: thy eyes shall see Jerusalem, a rich habitation, a tabernacle that cannot be removed: neither shall the nails thereof be taken away for ever, neither shall any of the cords thereof be broken:

21 Because only there our Lord is magnificent: a place (c) of rivers, very broad and spacious streams: no ship with oars shall pass by it, neither shall the great galley pass through it.

22 For the Lord is our judge, the Lord is our law-giver, the Lord is our king: he will save us.

23 (d) Thy tacklings are loosed, and they shall be of no strength: thy mast shall be in such condition, that thou shalt not be able to spread the flag. Then shall the spoils of much prey be divided: the lame shall take the spoil.

24 Neither shall he that

(c) Ver. 21. *Of rivers.* He speaks of the rivers of endless joys that flow from the throne of God to water the heavenly Jerusalem, where no enemy's ship can come, &c.

(d) Ver. 23. *Thy tacklings* He speaks of the enemies of the church, under the allegory of a ship that is disabled.

is near, say: I am feeble. The people that dwell therein, shall have their iniquity taken away from them.

C H A P. XXXIV.

*The general judgment of the wicked.*

**C**OME near, ye Gentiles, and hear, and hearken, ye people: let the earth hear, and all that is therein, the world, and every thing that cometh forth of it.

2 For the indignation of the Lord is upon all nations, and his fury upon all their armies: he hath killed them, and delivered them to slaughter.

3 Their slain shall be cast out, and out of their carcases shall rise a stink: the mountains shall be melted with their blood.

4 And all the host of the heavens shall pine away, and the heavens shall be folded together as a book: and all their host shall fall down as the leaf falleth from the vine, and from the fig-tree.

Chap. XXXIV. (a) Ver. 5. *Idumea*. Under the name of Idumea or Edom, a people that were enemies of the Jews, are here understood the wicked in general, the enemies of God and his church.

(b) Ver. 7. *The unicorns*. That is, the great and mighty.

(c) Ver. 8. *The year of recompences*, &c. When the persecutors of Sion, that is, of the church, shall receive their reward.

5 For my sword is imbricated in heaven: behold it shall come down upon (a) Idumea, and upon the people of my slaughter unto judgment.

6 The sword of the Lord is filled with blood, it is made thick with the blood of lambs and buck-goats, with the blood of rams full of marrow: for there is a victim of the Lord in Bosra, and a great slaughter in the land of Edom.

7 And the (b) unicorns shall go down with them, and the bulls with the mighty: their land shall be soaked with blood, and their ground with the fat of fat ones.

8 For it is the day of the vengeance of the Lord, (c) the year of recompences of the judgment of Sion.

9 And the streams thereof shall be turned into pitch, and the ground thereof into brimstone: and the land thereof shall become burning pitch.

10 Night and day it shall not be quenched, the smoke thereof shall go up for ever:

50 *Idumea*. Under the name of Idumea or Edom, a people that were enemies of the Jews, are here understood the wicked in general, the enemies of God and his church.

(b) Ver. 7. *The unicorns*. That is, the great and mighty.

(c) Ver. 8. *The year of recompences*, &c. When the persecutors of Sion, that is, of the church, shall receive their reward.

from

from generation to generation it shall lie waste, none shall pass through it for ever and ever.

11 The bittern and ericuis shall possess it: and the ibis and the raven shall dwell in it: and a line shall be stretched out upon it, to bring it to nothing, and a plummet, unto desolation.

12 The nobles thereof shall not be there: they shall call rather upon the king, and all the princes thereof shall be nothing.

13 And thorns and nettles shall grow up in its houses, and the thistle in the fortresses thereof: and it shall be the habitation of dragons, and the pasture of ostriches.

14 And demons and monsters shall meet, and the hairy ones shall cry out to one another, there hath the lamia lien down, and found rest for herself.

15 There hath the ericuis had its hole, and brought up its young ones, and hath dug round about, and cherished them in the shadow thereof: thither are the kites gathered together one to another.

16 Search ye diligently in the book of the Lord, and read: not one of them was wanting, one hath not sought for the other: for that which proceedeth out

of my mouth, he hath commanded, and his spirit it hath gathered them.

17 And he hath cast the lot for them, and his hand hath divided it to them by line: they shall possess it for ever, from generation to generation they shall dwell therein.

#### C H A P. XXXV.

*The joyful flourishing of Christ's kingdom: in his church shall be a holy and secure way.*

**T**HE land that was desolate and impassable shall be glad, and the wilderness shall rejoice, and shall flourish like the lily.

2 It shall bud forth and blossom, and shall rejoice with joy and praise: the glory of Libanus is given to it, the beauty of Carmel, and Saron, they shall see the glory of the Lord, and the beauty of our God.

3 Strengthen ye the feeble hands, and confirm the weak knees.

4 Say to the faint-hearted: Take courage, and fear not: behold your God will bring the revenge of recompence: God himself will come and will save you.

5 Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped.

6 Then shall the lame man leap as a hart, and the tongue

tongue of the dumb shall be free : for waters are broken out in the desert, and streams in the wilderness.

7 And that which was dry land, shall become a pool, and the thirsty land springs of water. In the dens where dragons dwelt before, shall rise up the verdure of the reed and the bulrush.

8 And a path and a way shall be there, and it shall be called the holy way : the unclean shall not pass over it, and this shall be unto you a straight way, so that fools shall not err therein.

9 No lion shall be there, nor shall any mischievous beast go up by it, nor be found there : but they shall walk there that shall be delivered.

10 And the redeemed of the Lord shall return, and shall come into Sion with praise, and everlasting joy shall be upon their heads : they shall obtain joy and gladness, and sorrow and mourning shall flee away.

C H A P. XXXVI.  
*Sennacherib invades Juda : his blasphemies.*

**A**N D it came to pass in the fourteenth year of king Ezechias, that Sennacherib king of the Assyrians came up against all the fenced cities of Juda, and took them.

2 And the king of the

Assyrians sent Rabfaces from Lachis to Jerusalem, to king Ezechias with a great army, and he stood by the conduit of the upper pool in the way of the fuller's field.

3 And there went out to him Eliacim the son of Helcias, who was over the house, and Sobna the scribe, and Joah the son of Asaph the recorder.

4 And Rabfaces said to them : Tell Ezechias : Thus saith the great king, the king of the Assyrians : What is this confidence, wherein thou trustest?

5 Or with what counsel or strength dost thou prepare for war ? on whom dost thou trust, that thou art revolted from me?

6 Lo thou trustest upon this broken staff of a reed, upon Egypt : upon which if a man lean, it will go into his hand, and pierce it : so is Pharaoh king of Egypt to all that trust in him.

7 But if thou wilt answer me : We trust in the Lord our God : is it not he whose high places and altars Ezechias hath taken away, and hath said to Juda and Jerusalem : You shall worship before this altar ?

8 And now deliver thyself up to my lord the king of the Assyrians, and I will give thee two thousand horses, and thou wilt not be able on thy part to find riders for them.

9 And

9 And how wilt thou stand against the face of the judge of one place, of the least of my master's servants? But if thou trust in Egypt, in chariots and in horsemen:

10 And am I now come up without the Lord against this land to destroy it? The Lord said to me: Go up against this land, and destroy it.

11 And Eliacim, and Sobna, and Joahe said to Rabfaces: Speak to thy servants in the Syrian tongue: for we understand it: speak not to us in the Jews language in the hearing of the people, that are upon the wall.

12 And Rabfaces said to them: Hath my master sent me to thy master and to thee, to speak all these words; and not rather to the men, that sit on the wall; that they may eat their own dung, and drink their urine with you?

13 Then Rabfaces stood, and cried out with a loud voice in the Jews language, and said: Hear the words of the great king, the king of the Assyrians.

14 Thus saith the king: Let not Ezechias deceive you, for he shall not be able to deliver you.

15 And let not Ezechias make you trust in the Lord, saying: The Lord will surely deliver us, and this city shall not be given into the hands of the king of the Assyrians.

16 Do not hearken to Eze-

chias: for thus saith the king of the Assyrians. Do with me that which is for your advantage, and come out to me, and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the water of his cistern,

17 Till I come and take you away to a land, like to your own, a land of corn and of wine, a land of bread and vineyards.

18 Neither let Ezechias trouble you, saying: The Lord will deliver us. Have any of the gods of the nations delivered their land out of the hand of the king of the Assyrians?

19 Where is the god of Emath, and of Arphad? where is the god of Sepharvaim? have they delivered Samaria out of my hand?

20 Who is there among all the gods of these lands, that hath delivered his country out of my hand, that the Lord may deliver Jerusalem out of my hand?

21 And they held their peace, and answered him not a word. For the king had commanded, saying: Answer him not.

22 And Eliacim the son of Helcias, that was over the house, and Sobna the scribe, and Joahe the son of Asaph the recorder, went in to Ezechias with their garments rent, and told him the words of Rabfaces.

C H A P. XXXVII.

*Ezechias his mourning and prayer. God's promise of protection. The Assyrian army is destroyed. Sennacherib is slain.*

**A**N D it came to pass, when king Ezechias had heard it, that he rent his garments, and covered himself with sackcloth, and went in to the house of the Lord.

2 And he sent Eliacim who was over the house, and Sobna the scribe, and the ancients of the priests covered with sackcloth, to Isaias the son of Amos the prophet.

3 And they said to him: Thus saith Ezechias: This day is a day of tribulation, and of rebuke, and of blasphemy: for the children are come to the birth, and there is not strength to bring forth.

4 It may be the Lord thy God will hear the words of Rabfaces, whom the king of the Assyrians his master hath sent to blaspheme the living God, and to reproach with words which the Lord thy God hath heard: wherefore lift up thy prayer for the remnant that is left.

5 And the servants of Ezechias came to Isaias.

6 And Isaias said to them: Thus shall you say to your master: Thus saith the Lord: Be not afraid of the words, that thou hast heard, with

which the servants of the king of the Assyrians have blasphemed me.

7 Behold, I will send a spirit upon him, and he shall hear a message, and shall return to his own country, and I will cause him to fall by the sword in his own country.

8 And Rabfaces returned, and found the king of the Assyrians besieging Lobna. For he had heard that he was departed from Lachis.

9 And he heard say about Tharaca the king of Ethiopia: He is come forth to fight against thee. And when he heard it, he sent messengers to Ezechias, saying:

10 Thus shall you speak to Ezechias the king of Juda, saying: Let not thy God deceive thee, in whom thou trustest, saying: Jerusalem shall not be given into the hands of the king of the Assyrians.

11 Behold thou hast heard all that the kings of the Assyrians have done to all countries, which they have destroyed, and canst thou be delivered?

12 Have the gods of the nations delivered them, whom my fathers have destroyed, Gozam, and Haram, and Reseph, and the children of Eden, that were in Thalassar?

13 Where is the king of Emath, and the king of Arphad, and the king of the city of Sepharvaim, of Ana, and of Ava?

14 And Ezechias took the letter from the hand of the messengers, and read it, and went up to the house of the Lord, and Ezechias spread it before the Lord.

15 And Ezechias prayed to the Lord, saying:

16 O Lord of hosts God of Israel, who sittest upon the Cherubims, thou alone art the God of all the kingdoms of the earth, thou hast made heaven and earth.

17 Incline, O Lord, thy ear, and hear: Open, O Lord, thy eyes, and see, and hear all the words of Sennacherib, which he hath sent to blaspheme the living God.

18 For of a truth, O Lord, the kings of the Assyrians have laid waste lands, and their countries.

19 And they have cast their gods into the fire, for they were not gods, but the works of mens hands, of wood and stone: and they broke them in pieces.

20 And now, O Lord our God, save us out of his hand: and let all the kingdoms of the earth know, that thou only art the Lord.

21 And Isaias the son of Amos sent to Ezechias, saying: Thus saith the Lord the God of Israel: For the prayer thou

hast made to me concerning Sennacherib the king of the Assyrians:

22 This is the word which the Lord hath spoken of him: The virgin the daughter of Sion hath despised thee, and laughed thee to scorn: the daughter of Jerusalem hath wagged her head after thee.

23 Whom hast thou reproached, and whom hast thou blasphemed, and against whom hast thou exalted thy voice, and lifted up thy eyes on high? Against the holy One of Israel.

24 By the hand of thy servants thou hast reproached the Lord: and hast said: With the multitude of my chariots I have gone up to the height of the mountains, to the top of Libanus: and I will cut down its tall cedars, and its choice fir-trees, and will enter to the top of its height, to the forest of its (a) Carmel.

25 I have digged, and drunk water, and have dried up with the sole of my foot all the rivers shut up in banks.

26 Hast thou not heard, what I have done to him of old? from the days of old I have formed it: and now I have brought it to effect: and it hath come to pass that hills fighting together, and fenced cities should be destroyed.

Chap. XXXVII. (a) Ver. 24. *Carmel*. See these figurative expressions explained in the annotations on the xixth chapter of the fourth book of kings.

27 The inhabitants of them were weak of hand, they trembled, and were confounded: they became like the grass of the field, and the herb of the pasture, and like the grass of the house-tops, which withered before it was ripe.

28 I know thy dwelling, and thy going out, and thy coming in, and thy rage against me.

29 When thou wast mad against me, thy pride came up to my ears: therefore I will put a ring in thy nose, and a bit between thy lips, and I will turn thee back by the way, by which thou camest.

30 But to thee this shall be a sign: Eat this year the things that spring of themselves, and in the second year eat fruits: but in the third year sow and reap, and plant vineyards, and eat the fruit of them.

31 And that which shall be saved of the house of Juda, and which is left, shall take root downward, and shall bear fruit upward:

32 For out of Jerusalem shall go forth a remnant, and salvation from mount Sion: the zeal of the Lord of hosts shall do this.

33 Wherefore thus saith the Lord concerning the king of the Assyrians: He shall not come into this city, nor shoot an arrow into it, nor come before it with shield, nor cast a trench about it:

34 By the way that he came, he shall return, and into this city he shall not come, saith the Lord.

35 And I will protect this city, and will save it for my own sake, and for the sake of David my servant.

36 And the Angel of the Lord went out, and slew in the camp of the Assyrians a hundred and eighty five thousand. And when they arose in the morning, behold they were all dead corpses.

37 And Sennacherib the king of the Assyrians went out and departed, and returned, and dwelt in Ninive.

38 And it came to pass, as he was worshipping in the temple of Nisroch his god, that Adramelech and Sarasar his sons slew him with the sword: and they fled into the land of Ararat, and Asarhaddon his son reigned in his stead.

#### C H A P. XXXVIII.

*Ezechias being advertised that he shall die, obtains by prayer a prolongation of his life: in confirmation of which the sun goes back. The canticle of Ezechias.*

**I**N those days Ezechias was sick even to death, and Isaiah the son of Amos the prophet came unto him, and said to him: Thus saith the Lord: Take order with thy house, for thou shalt die, and not live.

2 And Ezechias turned his face toward the wall, and prayed to the Lord,

3 And said : I beseech thee, O Lord, remember how I have walked before thee in truth, and with a perfect heart, and have done that which is good in thy fight. And Ezechias wept with great weeping.

4 And the word of the Lord came to Isaias, saying :

5 Go and say to Ezechias : Thus saith the Lord the God of David thy father : I have heard thy prayer, and I have seen thy tears : behold I will add to thy days fifteen years :

6 And I will deliver thee and this city out of the hand of the king of the Assyrians, and I will protect it.

7 And this shall be a sign to thee from the Lord, that the Lord will do this word which he hath spoken :

8 Behold I will bring again the shadow of the lines, by which it is now gone down in the sun-dial of Achaz with the sun, ten lines backward. And the sun returned ten lines by the degrees by which it was gone down.

9 The writing of Ezechias king of Jnda, when he had been sick, and was recovered of his sickness.

10 I said : In the midst of my days I shall go to the gates

of (a) hell : I sought for the residue of my years.

11 I said : I shall not see the Lord God in the land of the living. I shall behold man no more, nor the inhabitant of rest.

12 My generation is at an end, and it is rolled away from me, as a shepherd's tent. My life is cut off, as by a weaver : whilst I was yet but beginning, he cut me off : from morning even to night thou wilt make an end of me.

13 I hoped till morning, as a lion so hath he broken all my bones : from morning even to night thou wilt make an end of me.

14 I will cry like a young swallow, I will meditate like a dove : My eyes are weakened with looking upward : Lord, I suffer violence, answer thou for me.

15 What shall I say, or what shall he answer for me, whereas he himself hath done it ? I will recount to thee all my years in the bitterness of my soul.

16 O Lord, if man's life be such, and the life of my spirit be in such things as these, thou shalt correct me, and make me to live.

17 Behold in peace is my bitterness most bitter : but thou hast delivered my soul

that it should not perish, thou hast cast all my sins behind thy back.

18 For hell shall not confess to thee, neither shall death praise thee: nor shall they that go down into the pit, look for thy truth.

19 The living, the living, he shall give praise to thee, as I do this day: the father shall make thy truth known to the children.

20 O Lord, save me, and we will sing our psalms all the days of our life in the house of the Lord.

21 Now Isaiah had ordered that they should take a lump of figs, and lay it as a plaister upon the wound, and that he should be healed.

22 And Ezechias had said: What shall be the sign that I shall go up to the house of the Lord?

### CHAP. XXXIX.

*Ezechias shews all his treasures to the ambassadors of Babylon: upon which Isaiah foretells the Babylonish captivity.*

**A**T that time Merodach Baladan the son of Baladan, king of Babylon, sent letters and presents to Ezechias: for he had heard that he had been sick and was recovered.

2 And Ezechias rejoiced at their coming, and he shewed them the storehouse of his a-

romatical spices, and of the silver, and of the gold, and of the sweet odours, and of the precious ointment, and all the storehouses of his furniture, and all things that were found in his treasures. There was nothing in his house, nor in all his dominion that Ezechias shewed them not.

3 Then Isaiah the prophet came to king Ezechias, and said to him: What said these men, and from whence came they to thee? And Ezechias said: From a far country they came to me, from Babylon.

4 And he said: What saw they in thy house? and Ezechias said: All things that are in my house have they seen, there was not any thing, which I have not shewed them in my treasures.

5 And Isaiah said to Ezechias: Hear the word of the Lord of hosts.

6 Behold the days shall come, that all that is in thy house, and that thy fathers have laid up in store until this day, shall be carried away into Babylon: there shall not any thing be left, saith the Lord.

7 And of thy children, that shall issue from thee, whom thou shalt beget, they shall take away, and they shall be eunuchs in the palace of the king of Babylon.

8 And Ezechias said to Isaiah: The word of the Lord

which he hath spoken, is good. And he said: Only let peace and truth be in my days.

### CHAP. XL.

*The prophet comforts the people with the promise of the coming of Christ to forgive their sins. God's almighty power and majesty.*

**B**E comforted, be comforted, my people, saith your God.

2 Speak ye to the heart of Jerusalem, and call to her: for her evil is come to an end, her iniquity is forgiven: she hath received of the hand of the Lord double for all her sins.

3 The voice of one crying in the desert: Prepare ye the way of the Lord, make straight in the wilderness the paths of our God.

4 Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough ways plain.

5 And the glory of the Lord shall be revealed, and all flesh together shall see, that the mouth of the Lord hath spoken.

6 The voice of one, saying: Cry. And I said: What shall I cry? All flesh is grass, and all the glory thereof as the flower of the field.

7 The grass is withered, and the flower is fallen, be-

cause the spirit of the Lord hath blown upon it: Indeed the people is grass:

8 The grass is withered, and the flower is fallen: but the word of our Lord endureth for ever.

9 Get thee up upon a high mountain, thou that bringest good tidings to Sion: lift up thy voice with strength, thou that bringest good tidings to Jerusalem: lift it up, fear not. Say to the cities of Judah: Behold your God:

10 Behold the Lord God shall come with strength, and his arm shall rule: behold his reward is with him, and his work is before him.

11 He shall feed his flock like a shepherd: he shall gather together the lambs with his arm, and shall take them up in his bosom, and he himself shall carry them that are with young.

12 Who hath measured the waters in the hollow of his hand, and weighed the heavens with his palm? who hath poised with three fingers the bulk of the earth, and weighed the mountains in scales, and the hills in a balance?

13 Who hath forwarded the spirit of the Lord? or who hath been his counsellor, and hath taught him?

14 With whom hath he consulted, and who hath instructed him, and taught him the path of justice, and taught him

him knowledge, and shewed him the way of understanding?

15 Behold the nations are as a drop of a bucket, and are counted as the smallest grain of a balance: behold the islands are as a little dust.

16 And Libanus shall not be enough to burn, nor the beasts thereof sufficient for a burnt offering.

17 All nations are before him as if they had no being at all, and are counted to him as nothing, and vanity.

18 To whom then have you likened God? or what image will you make for him?

19 Hath the workman cast a graven statue? or hath the goldsmith formed it with gold, or the silversmith with plates of silver?

20 He hath chosen strong wood, and that will not rot: the skilful workman seeketh how he may set up an idol that may not be moved.

21 Do you not know? hath it not been heard? hath it not been told you from the beginning? have you not understood the foundations of the earth?

22 It is he that sitteth upon the globe of the earth, and the inhabitants thereof are as locusts: he that stretcheth out the heavens as nothing, and spreadeth them out as a tent to dwell in.

23 He that bringeth the

searchers of secrets to nothing, that hath made the judges of the earth as vanity.

24 And surely their stock was neither planted, nor sown, nor rooted in the earth: suddenly he hath blown upon them, and they are withered, and a whirlwind shall take them away as stubble.

25 And to whom have ye likened me, or made me equal, saith the holy One?

26 Lift up your eyes on high, and see who hath created these things: who bringeth out their host by number, and calleth them all by their names: by the greatness of his might and strength, and power, not one of them was missing.

27 Why sayest thou, O Jacob, and speakest, O Israel, My way is hid from the Lord, and my judgment is passed over from my God?

28 Knowest thou not, or hast thou not heard? the Lord is the everlasting God, who hath created the ends of the earth: he shall not faint, nor labour, neither is there any searching out of his wisdom.

29 It is he that giveth strength to the weary: and encreaseth force and might to them that are not.

30 Youths shall faint, and labour, and young men shall fall by infirmity.

31 But they that hope in the

the Lord shall renew their strength, they shall take wings as eagles, they shall run and not be weary, they shall walk and not faint.

### C H A P. XLI.

*The reign of the just one: the vanity of idols.*

**L**ET the islands keep silence before me, and the nations take new strength: let them come near, and then speak, let us come near to judgment together.

2 Who hath raised up the just one from the east, hath called him to follow him? he shall give the nations in his sight, and he shall rule over kings: he shall give them as the dust to his sword, as stubble driven by the wind, to his bow.

3 He shall pursue them, he shall pass in peace, no path shall appear after his feet.

4 Who hath wrought and done these things, calling the generations from the beginning? I the Lord, I am the first and the last.

5 The islands saw it, and feared, the ends of the earth were astonished, they drew near, and came.

6 Every one shall help his neighbour, and shall say to his brother: Be of good courage.

7 The coppersmith striking with the hammer encou-

raged him that forged at that time, saying: It is ready for soldering: and he strengthened it with nails, that it should not be moved.

8 But thou Israel art my servant, Jacob whom I have chosen, the seed of Abraham my friend:

9 In whom I have taken thee from the ends of the earth, and from the remote parts thereof have called thee, and said to thee: Thou art my servant, I have chosen thee, and not cast thee away.

10 Fear not, for I am with thee: turn not aside, for I am thy God: I have strengthened thee, and have helped thee, and the right hand of my just One hath upheld thee.

11 Behold all that fight against thee shall be confounded and ashamed, they shall be as nothing, and the men shall perish that strive against thee.

12 Thou shalt seek them, and shalt not find, the men that resist thee: they shall be as nothing: and as a thing consumed the men that war against thee.

13 For I am the Lord thy God, who take thee by the hand, and say to thee: Fear not, I have helped thee.

14 Fear not, thou worm Jacob, you that are dead of Israel: I have helped thee,

thee, saith the Lord : and thy Redeemer the holy One of Israel.

15 I have made thee as a new threshing wain, with teeth like a saw : thou shalt thresh the mountains, and break them in pieces : and shalt make the hills as chaff.

16 Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them : and thou shalt rejoice in the Lord, in the holy One of Israel thou shalt be joyful.

17 The needy and the poor seek for waters, and there are none : their tongue hath been dry with thirst. I the Lord will hear them, I the God of Israel will not forsake them.

18 I will open rivers in the high hills, and fountains in the midst of the plains : I will turn the desert into pools of waters, and the impassable land into streams of waters.

19 I will plant in the wilderness the cedar, and (a) the thorn, and the myrtle and the olive-tree : I will set in the desert the fir-tree, the elm, and the box-tree together.

20 That they may see, and know, and consider, and understand together that the hand of the Lord hath done

this, and the holy One of Israel hath created it.

21 Bring your cause near, saith the Lord : bring hither, if you have any thing to allege, said the King of Jacob.

22 Let them come, and tell us all things that are to come : tell us the former things what they were : and we will set our heart upon them, and shall know the latter end of them, and tell us the things that are to come.

23 Shew the things that are to come hereafter, and we shall know that ye are gods. Do ye also good or evil, if you can : and let us speak, and see together.

24 Behold, you are of nothing, and your work of that which hath no being : he that hath chosen you is an abomination.

25 I have raised up one from the north, and he shall come from the rising of the sun : he shall call upon my name, and he shall make princes to be as dirt, and as the potter treading clay.

26 Who hath declared from the beginning, that we may know : and from time of old, that we may say : Thou art just. There is none that sheweth, nor that foretelleth, nor that heareth your words.

27 The first shall say to

Chap. XLI. (a) Ver. 19. *The thorn.* In Hebrew, the *shitta* or *setim*, a tree resembling the white thorn.

Sion: Behold they are here, and to Jerusalem I will give an evangelist.

28 And I saw, and there was no one even among them to consult; or who, when I asked, could answer a word.

29 Behold they are all in the wrong; and their works are vain: their idols are wind and vanity.

### CHAP. XLII.

*The office of Christ. The preaching of the gospel to the Gentiles. The blindness and reprobation of the Jews.*

**B**EHOLD (a) my servant; I will uphold him: my elect, my soul delighteth in him: I have given my spirit upon him, he shall bring forth judgment to the Gentiles.

2 He shall not cry, nor have respect to person, neither shall his voice be heard abroad.

3 The bruised reed he shall not break, and smoking flax he shall not quench: he shall bring forth judgment unto truth:

4 He shall not be sad, nor troublesome, till he set judgment in the earth: and the islands shall wait for his law.

5 Thus saith the Lord God

that created the heavens, and stretched them out: that established the earth, and the things that spring out of it: that giveth breath to the people upon it; and spirit to them that tread thereon.

6 I the Lord have called thee in justice, and taken thee by the hand, and preserved thee: And I have given thee for a covenant of the people; for a light of the Gentiles.

7 That thou mightest open the eyes of the blind, and bring forth the prisoner out of prison, and them that sit in darkness out of the prison-house.

8 I the Lord, this is my name: I will not give my glory to another; nor my praise to graven things.

9 The things that were first, behold they are come: and now things do I declare: before they spring forth, I will make you hear them.

10 Sing ye to the Lord a new song, his praise is from the ends of the earth: you that go down to the sea, and all that are therein: ye islands, and ye inhabitants of them.

11 Let the desert and the cities thereof be exalted: Cedar shall dwell in houses: ye inhabitants of (b) Petra, give

Chap. XLII. (a) Ver. 1. *My servant*: Christ, who, according to his humanity, is the servant of God.

(b) Ver. 11. *Petra*: A city that gives name to Arabia Petraea.

: 4012

praise,

praise, they shall cry from the top of the mountains.

12 They shall give glory to the Lord, and shall declare his praise in the islands.

13 The Lord shall go forth as a mighty man, as a man of war shall he stir up zeal: he shall shout and cry: he shall prevail against his enemies.

14 I have always held my peace, I have kept silence, I have been patient, I will speak now as a woman in labour: I will destroy, and swallow up at once.

15 I will lay waste the mountains and hills, and will make all their grass to wither: and I will turn rivers into islands, and will dry up the standing pools.

16 And I will lead the blind into the way which they know not: and in the paths which they were ignorant of I will make them walk: I will make darkness light before them, and crooked things straight: these things have I done to them, and have not forsaken them.

17 They are turned back: let them be greatly confounded, that trust in a graven thing, that say to a molten thing: You are our gods.

18 Hear ye deaf, and ye blind behold that you may see.

19 Who is blind, but my servant? or deaf, but he to whom I have sent my messengers? Who is blind, but he that is sold? or who is blind, but the servant of the Lord?

20 Thou that seest many things, wilt thou not observe them? thou that hast ears open, wilt thou not hear?

21 And the Lord was willing to sanctify him, and to magnify the law, and exalt it.

22 But this is a people that is robbed and wasted: they are all the snare of young men, and they are hid in the houses of prisons: they are made a prey, and there is none to deliver them: a spoil, and there is none that saith: Restore.

23 Who is there among you that will give ear to this, that will attend and hearken for times to come?

24 Who hath given Jacob for a spoil, and Israel to robbers? hath not the Lord himself, against whom we have sinned? And they would not walk in his ways, and they have not hearkened to his law.

25 And he hath poured out upon him the indignation of his fury, and a strong battle, and hath burnt him round about, and he knew not: and set him on fire, and he understood not.

## C H A P. XLIII.

*God comforts his church, promising to protect her forever: he expostulates with the Jews for their ingratitude.*

**A**ND now thus saith the Lord that created thee, O Jacob, and formed thee, O Israel: Fear not, for I have redeemed thee, and called thee by thy name: thou art mine.

2 When thou shalt pass through the waters, I will be with thee, and the rivers shall not cover thee: when thou shalt walk in the fire, thou shalt not be burnt, and the flame shall not burn in thee:

3 For I am the Lord thy God, the holy One of Israel, thy Saviour, I have given Egypt for thy atonement, Ethiopia and Saba for thee.

4 Since thou becamest honourable in my eyes, thou art glorious: I have loved thee, and I will give men for thee, and people for thy life.

5 Fear not, for I am with thee: I will bring thy seed from the east, and gather thee from the west.

6 I will say to the north: Give up: and to the south, Keep not back: bring my sons from afar, and my daughters from the ends of the earth.

7 And every one that calleth upon my name, I have

created him for my glory, I have formed him, and made him.

8 Bring forth the people that are blind, and have eyes: that are deaf, and have ears.

9 All the nations are assembled together, and the tribes are gathered: who among you can declare this, and shall make us hear the former things? let them bring forth their witnesses, let them be justified, and hear, and say: It is truth.

10 You are my witnesses, saith the Lord, and my servant whom I have chosen: that you may know, and believe me, and understand that I am he, I myself am. Before me there was no god formed, and after me there shall be none.

11 I am, I am the Lord, and there is no saviour beside me.

12 I have declared, and have saved: I have made it heard, and there was no strange one among you. You are my witnesses, saith the Lord, and I am God.

13 And from the beginning I am the same, and there is none that can deliver out of my hand: I will work, and who shall turn it away?

14 Thus saith the Lord your redeemer, the holy One of Israel: For your sake I sent to Babylon, and have brought down all their bars, and the Chaldeans

Chaldeans glorying in their ships.

15 I am the Lord your holy One, the Creator of Israel, your King.

16 Thus saith the Lord, who made a way in the sea, and a path in the mighty waters,

17 Who brought forth the chariot and the horse, the army and the strong: they lay down to sleep together, and they shall not rise again: they are broken as flax, and are extinct,

18 Remember not former things, and look not on things of old.

19 Behold I do new things, and now they shall spring forth, verily you shall know them: I will make a way in the wilderness, and rivers in the desert.

20 The beast of the field shall glorify me, the dragons and the ostriches: because I have given waters in the wilderness: rivers in the desert, to give drink to my people, to my chosen.

21 This people have I formed for myself, they shall shew forth my praise.

22 But thou hast not called upon me, O Jacob, neither hast thou laboured about me, O Israel.

23 Thou hast not offered me the ram of thy holocaust, nor hast thou glorified me with thy victims: I have not caused

thee to serve with oblations, nor wearied thee with incense.

24 Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy victims. But thou hast made me to serve with thy sins, thou hast wearied me with thy iniquities.

25 I am, I am he that blot out thy iniquities for my own sake, and I will not remember thy sins.

26 Put me in remembrance, and let us plead together: tell if thou hast any thing to justify thyself.

27 Thy first father sinned, and thy teachers have transgressed against me.

28 And I have profaned the holy princes, I have given Jacob to slaughter, and Israel to reproach.

#### C H A P. XLIV.

*God's favour to his church. The folly of idolatry. The people shall be delivered from captivity.*

**A**N D now hear, O Jacob my servant, and Israel whom I have chosen.

2 Thus saith the Lord that made and formed thee, thy helper from the womb: Fear not, O my servant Jacob, and thou most righteous whom I have chosen.

3 For I will pour out waters upon the thirsty ground, and streams upon the dry land: I will pour out my spirit up-

on thy seed, and my blessing upon thy stock;

4 And they shall spring up among the herbs, as willows beside the running waters.

5 One shall say: I am the Lord's; and another shall call himself by the name of Jacob, and another shall subscribe with his hand, To the Lord, and surname himself by the name of Israel.

6 Thus saith the Lord the king of Israel; and his redeemer the Lord of hosts: I am the first, and I am the last, and beside me there is no God.

7 Who is like to me? let him call and declare: and let him set before me the order, since I appointed the ancient people: and the things to come, and that shall be hereafter let them shew unto them.

8 Fear ye not, neither be ye troubled, from that time I have made thee to hear, and have declared: you are my witnesses. Is there a God beside me, a maker, whom I have not known?

9 The makers of idols are all of them nothing, and their best beloved things shall not profit them. They are their witnesses, that they do not see, nor understand, that they may be ashamed.

10 Who hath formed a god, and made a graven thing that is profitable for nothing.

11 Behold, all the partakers thereof shall be confound-

ed: for the makers are men: they shall all assemble together, they shall stand and fear, and shall be confounded together.

12 The smith hath wrought with his file, with coals, and with hammers he hath formed it, and hath wrought with the strength of his arm: he shall hunger and faint, he shall drink no water, and shall be weary.

13 The carpenter hath stretched out his rule, he hath formed it with a plane: he hath made it with corners, and hath fashioned it round with the compass: and he hath made the image of a man as it were a beautiful man dwelling in a house.

14 He hath cut down cedars, taken the holm, and the oak that stood among the trees of the forest: he hath planted the pine-tree, which the rain hath nourished.

15 And it hath served men for fuel: he took thereof, and warmed himself: and he kindled it, and baked bread: but of the rest he made a god, and adored it: he made a graven thing, and bowed down before it.

16 Part of it he burnt with fire, and with part of it he dressed his meat: he boiled pottage, and was filled, and was warmed, and said: Aha, I am warm, I have seen the fire.

17 But the residue thereof he made a god, and a graven thing for himself: he bow-

eth down before it, and adoreth it, and prayeth unto it, saying: Deliver me, for thou art my God.

18 They have not known, nor understood: for their eyes are covered that they may not see, and that they may not understand with their heart.

19 They do not consider in their mind, nor know, nor have the thought to say: I have burnt part of it in the fire, and I have baked bread upon the coals thereof: I have broiled flesh, and have eaten, and of the residue thereof shall I make an idol? shall I fall down before the stock of a tree?

20 Part thereof is ashes: his foolish heart adoreth it, and he will not save his soul, nor say: Perhaps there is a lie in my right hand.

21 Remember these things, O Jacob, and Israel, for thou art my servant. I have formed thee, thou art my servant, O Israel, forget me not.

22 I have blotted out thy iniquities as a cloud, and thy sins as a mist: return to me, for I have redeemed thee.

23 Give praise, O ye heavens, for the Lord hath shewn mercy: shout with joy, ye ends of the earth: ye mountains, resound with praise, thou, O forest, and every tree therein: for the Lord hath redeemed Jacob, and Israel shall be glorified.

24 Thus saith the Lord

thy redeemer, and thy maker, from the womb: I am the Lord, that make all things, that alone stretch out the heavens, that establish the earth, and there is none with me.

25 That make void the tokens of diviners, and make the soothsayers mad. That turn the wise backward, and that make their knowledge foolish.

26 That raise up the word of my servant, and perform the counsel of my messengers, who say to Jerusalem: Thou shalt be inhabited; and to the cities of Juda: You shall be built, and I will raise up the wastes thereof.

27 Who say to the deep: Be thou desolate, and I will dry up thy rivers.

28 Who say to Cyrus: Thou art my shepherd, and thou shalt perform all my pleasure. Who say to Jerusalem: Thou shalt be built; and to the temple: Thy foundations shall be laid.

#### CHAP. XLV.

*A prophesy of Cyrus, as a figure of Christ, the great deliverer of God's people.*

**T**HUS saith the Lord to my anointed Cyrus, whose right hand I have taken hold of, to subdue nations before his face, and to turn the backs of kings, and to open the doors before him, and the gates shall not be shut.

2 I will go before thee, and  
P p 2 will

will humble the great ones of the earth : I will break in pieces the gates of brass, and will burst the bars of iron.

3 And I will give thee hidden treasures, and the concealed riches of secret places : that thou mayst know that I am the Lord who call thee by thy name, the God of Israel.

4 For the sake of my servant Jacob, and Israel my elect, I have even called thee by thy name : I have made a likeness of thee, and thou hast not known me.

5 I am the Lord, and there is none else : there is no God besides me : I girded thee, and thou hast not known me:

6 That they may know who are from the rising of the sun, and they who are from the west, that there is none beside me. I am the Lord and there is none else,

7 I form the light, and create darkness, I make peace, and (a) create evil : I the Lord that do all these things.

8 Drop down dew, ye heavens, from above, and let the clouds rain the just : let the earth be opened, and bud forth a saviour : and let justice spring up together : I the Lord have created him.

9 Wo to him that gain-sayeth his Maker, a sherd of the earthen pots : shall the

clay say to him that fashioneth it : What art thou making, and thy work is without hands ?

10 Wo to him that saith to his father : Why begetteth thou ? and to the woman : Why dost thou bring forth ?

11 Thus saith the Lord the holy One of Israel his maker : Ask me of things to come, concerning my children, and concerning the work of my hands give ye charge to me.

12 I made the earth : and I created man upon it : my hand stretched forth the heavens, and I have commanded all their host.

13 I have raised him up to justice, and I will direct all his ways : he shall build my city, and let go my captives, not for ransom, nor for presents, saith the Lord the God of hosts.

14 Thus saith the Lord : The labour of Egypt, and the merchandise of Ethiopia, and of Sabaim, men of stature shall come over to thee, and shall be thine : they shall walk after thee, they shall go bound with manacles : and they shall worship thee, and shall make supplication to thee : only in thee is God, and there is no God beside thee.

15 Verily thou art a hidden God, the God of Israel the saviour.

Chap. XLV. (a) Ver. 7. *Create evil*, viz. The evils of afflictions and punishments, but not the evil of sin.

16 They

16 They are all confounded, and ashamed: the forgers of errors are gone together into confusion.

17 Israel is saved in the Lord with an eternal salvation: you shall not be confounded, and you shall not be ashamed for ever and ever.

18 For thus saith the Lord that created the heavens, God himself that formed the earth, and made it, the very maker thereof: he did not create it in vain: he formed it to be inhabited. I the Lord, and there is no other.

19 I have not spoken in secret, in a dark place of the earth: I have not said to the seed of Jacob: Seek me in vain. I am the Lord that speak justice, that declare right things.

20 Assemble yourselves, and come, and draw near together, ye that are saved of the Gentiles: they have no knowledge that set up the wood of their graven work, and pray to a God that cannot save.

21 Tell ye, and come, and consult together: who hath declared this from the beginning, *who* hath foretold this from that time? Have not I the Lord, and there is no God else besides me? A just God, and a Saviour, there is none beside me.

22 Be converted to me, and you shall be saved, all ye ends

of the earth: for I am God, and there is no other.

23 I have sworn by myself, the word of justice shall go out of my mouth, and shall not return, for every knee shall be bowed to me, and every tongue shall swear.

24 Therefore shall he say: In the Lord are my justices and empire: they shall come to him, and all that resist him, shall be confounded.

25 In the Lord shall all the seed of Israel be justified and praised.

CHAP. XLVI.

*The idols of Babylon shall be destroyed. Salvation is promised through Christ.*

**B**EL is broken, Nabo is destroyed: their idols are put upon beasts and cattle, your burdens of heavy weight even unto weariness.

2 They are consumed, and are broken together: they could not save him that carried them, and they themselves shall go into captivity.

3 Hearken unto me, O house of Jacob, all the remnant of the house of Israel, who are carried in my bowels, are born up by my womb.

4 Even to *your* old age I am the same, and to *your* grey hairs I will carry *you*: I have made *you*, and I will bear: I will carry, and will save.

5 To whom have you likened

likened me, and made me equal, and compared me, and made me like?

6 You that contribute gold out of the bag, and weigh out silver in the scales: and hire a goldsmith to make a god: and they fall down and worship.

7 They bear him on their shoulders and carry him, and set him in his place, and he shall stand, and shall not stir out of his place. Yea, when they shall cry also unto him, he shall not hear: he shall not save them from tribulation.

8 Remember this, and be ashamed: return, ye transgressors, to the heart.

9 Remember the former age, for I am God, and there is no God beside, neither is there the like to me.

10 Who shew from the beginning the things that shall be at last, and from ancient times the things that as yet are not done, saying: My counsel shall stand, and all my will shall be done:

11 Who call a bird from the east, and from a far country, the man of my own will, and I have spoken, and will bring it to pass: I have created, and I will do it. Hear me, O ye hard hearted, who are far from justice.

13 I have brought my justice near, it shall not be far off: and my salvation shall not tar-

ry. I will give salvation in Sion, and my glory in Israel.

### CHAP. XLVII.

*God's judgment upon Babylon.*

COME down, sit in the dust, O Virgin daughter of Babylon, sit on the ground: there is no throne for the daughter of the Chaldeans, for thou shalt no more be called delicate and tender.

2 Take a mill-stone and grind meal: uncover thy shame, strip thy shoulder, make bare thy legs, pass over the rivers.

3 Thy nakedness shall be discovered, and thy shame shall be seen: I will take vengeance, and no man shall resist me.

4 Our redeemer, the Lord of hosts is his name the holy One of Israel.

5 Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called the lady of kingdoms.

6 I was angry with my people, I have polluted my inheritance, and have given them into thy hand: thou hast shewed no mercy to them: upon the ancient thou hast laid thy yoke exceeding heavy.

7 And thou hast said: I shall be a lady for ever: thou hast not laid these things to thy heart, neither hast thou remembered thy latter end.

8 And now hear these things

things, thou that art delicate, and dwellest confidently, that sayest in thy heart: I am, and there is none else besides me: I shall not sit as a widow, and I shall not know barrenness.

9 These two things shall come upon thee suddenly in one day, barrenness and widowhood. All things are come upon thee, because of the multitude of thy sorceries, and for the great hardness of thy enchanters.

10 And thou hast trusted in thy wickedness, and hast said: There is none that seeth me. Thy wisdom, and thy knowledge, this hath deceived thee. And thou hast said in thy heart: I am, and besides me there is no other.

11 Evil shall come upon thee, and thou shalt not know the rising thereof: and calamity shall fall violently upon thee, which thou canst not keep off: misery shall come upon thee suddenly, which thou shalt not know.

12 Stand now with thy enchanters, and with the multitude of thy sorceries, in which thou hast laboured from thy youth, if so be it may profit thee any thing, or if thou mayst become stronger.

13 Thou hast failed in the multitude of thy counsels: let now the astrologers stand and save thee, they that gazed at the stars, and counted the

months, that from them they might tell the things that shall come to thee.

14 Behold they are as stubble, fire hath burnt them, they shall not deliver themselves from the power of the flames: there are no coals, wherewith they may be warmed, nor fire, that they may sit thereat.

15 Such are all the things become to thee, in which thou hast laboured: thy merchants from thy youth, every one hath erred in his own way, there is none that can save thee.

#### C H A P. XLVIII.

*He reproaches the Jews for their obstinacy: he will deliver them out of their captivity, for his own name's sake.*

**H**E A R ye these things, O house of Jacob, you that are called by the name of Israel, and are come forth out of the waters of Juda, you who swear by the name of the Lord, and make mention of the God of Israel, *but not in truth, nor in justice.*

2 For they are called of the holy city, and are established upon the God of Israel: the Lord of hosts is his name.

3 The former things of old I have declared, and they went forth out of my mouth, and I have made them to be heard:

heard: I did them suddenly, and they came to pass.

4 For I knew that thou art stubborn, and thy neck is an iron sinew, and thy forehead of brass.

5 I foretold thee of old: before they came to pass I told thee, lest thou shouldst say: My idols have done these things, and my graven and molten things have commanded them.

6 See now all the things which thou hast heard: but have you declared them? I have shewed thee new things from that time, and things are kept which thou knowest not:

7 They are created now, and not of old: and before the day, when thou heardest them not, lest thou shouldst say: Behold I knew them.

8 Thou hast neither heard, nor known, neither was thy ear opened of old. For I know that transgressing thou wilt transgress, and I have called thee a transgressor from the womb.

9 For my name's sake I will remove my wrath far off: and for my praise I will bridle thee, lest thou shouldst perish.

10 Behold I have refined thee, but not as silver, I have chosen thee in the furnace of poverty.

11 For my own sake, for my own sake will I do it, that I may not be blasphemed: and

I will not give my glory to another.

12 Harken to me, O Jacob, and thou Israel whom I call: I am he, I am the first, and I am the last.

13 My hand also hath founded the earth, and my right hand hath measured the heavens: I shall call them, and they shall stand together.

14 Assemble yourselves together, all you, and hear: who among them hath declared these things? the Lord hath loved him, he will do his pleasure in Babylon, and his arm *shall be* on the Chaldeans.

15 I, even I have spoken, and called him: I have brought him, and his way is made prosperous.

16 Come ye near unto me, and hear this: I have not spoken in secret from the beginning, from the time before it was done, I was there, and now the Lord God hath sent me, and his spirit.

17 Thus saith the Lord thy redeemer the holy One of Israel: I am the Lord thy God that teach thee profitable things, that govern thee in the way that thou walkest.

18 O that thou hadst hearkened to my commandments: thy peace had been as a river, and thy justice as the waves of the sea.

19 And thy seed had been as the sand, and the offspring of

of thy bowels like the gravel thereof: his name should not have perished, nor have been destroyed from before my face.

20 Come forth out of Babylon, flee ye from the Chaldeans, declare it with the voice of joy: make this to be heard, and speak it out even to the ends of the earth. Say: The Lord hath redeemed his servant Jacob.

21 They thirsted not in the desert, when he led them out: he brought forth water out of the rock for them, and he clove the rock, and the waters gushed out.

22 There is no peace to the wicked, saith the Lord.

### C H A P. XLIX.

*Christ shall bring the Gentiles to salvation. God's love to his church is perpetual.*

**G**IVE ear, ye islands, and hearken, ye people from afar. The Lord hath called me from the womb, from the bowels of my mother he hath been mindful of my name.

2 And he hath made my mouth like a sharp sword: in the shadow of his hand he hath protected me, and hath made me, as a chosen arrow in his quiver he hath hidden me.

3 And he said to me: Thou art my servant Israel, for in thee will I glory.

4 And I said: I have la-

boured in vain, I have spent my strength without cause and in vain: therefore my judgment is with the Lord, and my work with my God.

5 And now saith the Lord, that formed me from the womb to be his servant, that I may bring back Jacob unto him, and Israel will not be gathered together: and I am glorified in the eyes of the Lord, and my God is made my strength.

6 And he said: It is a small thing that thou shouldst be my servant to raise up the tribes of Jacob, and to convert the dregs of Israel. Behold, I have given thee to be the light of the Gentiles, that thou mayst be my salvation even to the farthest part of the earth.

7 Thus saith the Lord the redeemer of Israel, his holy one, to the soul that is despised, to the nation that is abhorred, to the servant of rulers: Kings shall see, and princes shall rise up, and adore for the Lord's sake, because he is faithful, and for the holy one of Israel who hath chosen thee.

8 Thus saith the Lord: In an acceptable time I have heard thee, and in the day of salvation I have helped thee: and I have preserved thee, and given thee to be a covenant of the people, that thou mightest raise up the earth, and possess the inheritances that were destroyed:

9 That

9 That thou mightest say to them that are bound: Come forth: and to them that are in darkness: Shew yourselves. They shall feed in the ways, and their pastures shall be in every plain.

10 They shall not hunger, nor thirst, neither shall the heat nor the sun strike them: for he that is merciful to them, shall be their shepherd, and at the fountains of waters he shall give them drink.

11 And I will make all my mountains a way, and my paths shall be exalted.

12 Behold these shall come from afar, and behold these from the north and from the sea, and these from the south country.

13 Give praise, O ye heavens, and rejoice, O earth, ye mountains give praise with jubilation: because the Lord hath comforted his people, and will have mercy on his poor ones.

14 And Sion said: The Lord hath forsaken me, and the Lord hath forgotten me.

15 Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will not I forget thee.

16 Behold, I have graven thee in my hands: thy walls are always before my eyes.

17 Thy builders are come: they that destroy thee, and

make thee waste shall go out of thee.

18 Lift up thy eyes round about, and see, all these are gathered together, they are come to thee: As I live, saith the Lord, thou shalt be clothed with all these as with an ornament, and as a bride thou shalt put them about thee.

19 For thy desarts, and thy desolate places, and the land of thy destruction shall now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be chased far away.

20 The children of thy barrenness shall still say in thy ears: The place is too strait for me, make me room to dwell in.

21 And thou shalt say in thy heart: Who hath begotten these? I was barren and brought not forth, led away, and captive: and who hath brought up these? I ~~was~~ destitute and alone: and these where were they?

22 Thus saith the Lord God: Behold I will lift up my hand to the Gentiles, and will set up my standard to the people. And they shall bring thy sons in their arms, and carry thy daughters upon their shoulders.

23 And kings shall be thy nursing fathers, and queens thy nurses: they shall

shall worship thee with their face toward the earth, and they shall lick up the dust of thy feet. And thou shalt know that I am the Lord, for they shall not be confounded that wait for him.

24 Shall the prey be taken from the strong? or can that which was taken by the mighty be delivered?

25 For thus saith the Lord: Yea verily, even the captivity shall be taken away from the strong: and that which was taken by the mighty, shall be delivered. But I will judge those that have judged thee, and thy children I will save.

26 And I will feed thy enemies with their own flesh: and they shall be made drunk with their own blood, as with new wine: and all flesh shall know, that I am the Lord that save thee, and thy Redeemer the mighty One of Jacob.

### C H A P. L.

*The synagogue shall be divorced for her iniquities. Christ for her sake will endure ignominious afflictions.*

**T**HUS saith the Lord: What is this bill of the divorce of your mother, with which I have put her away? or who is my creditor, to whom I sold you? Behold you are sold for your iniquities, and for your

wicked deeds have I put your mother away.

2 Because I came, and there was not a man: I called, and there was none that would hear. Is my hand shortened and become little, that I cannot redeem? or is there no strength in me to deliver? Behold at my rebuke I will make the sea a desert, I will turn the rivers into dry land: the fishes shall rot for want of water, and shall die for thirst.

3 I will cloath the heavens with darkness, and will make sackcloth their covering.

4 The Lord hath given me a learned tongue, that I should know how to uphold by word him that is weary: he wakeneth in the morning, in the morning he wakeneth my ear, that I may hear him as a master.

5 The Lord God hath opened my ear, and I do not resist: I have not gone back.

6 I have given my body to the strikers, and my cheeks to them that plucked them: I have not turned away my face from them that rebuked me, and spit upon me.

7 The Lord God is my helper, therefore am I not confounded: therefore have I set my face as a most hard rock, and I know that I shall not be confounded.

8 He is near that justifieth

sieth me, who will contend with me? let us stand together. Who is my adversary? let him come near to me.

9 Behold the Lord God is my helper: who is he that shall condemn me? Lo they shall all be destroyed as a garment, the moth shall eat them up.

10 Who is there among you that feareth the Lord, that heareth the voice of his servant, that hath walked in darkness, and hath no light? let him hope in the name of the Lord, and lean upon his God.

11 Behold all you that kindle a fire, *that* are encompassed with flames, walk in the light of your fire, and in the flames which you have kindled: this is done to you by my hand, you shall sleep in sorrows.

#### C H A P. LI.

*An exhortation to trust in Christ. He shall protect the children of his church.*

**G**IVE ear to me, you that follow that which is just, and you that seek the Lord: look unto the rock whence you are hewn, and to the hole of the pit from which you are dug out.

2 Look unto Abraham your father, and to Sara that bore you: for I called him *all* alone, and blessed him, and multiplied him.

3 The Lord therefore will comfort Sion, and will comfort all the ruins thereof: and he will make her desert as a place of pleasure, and her wilderness as the garden of the Lord. Joy and gladness shall be found therein, thanksgiving, and the voice of praise.

4 Hearken unto me, O my people, and give ear to me, O my tribes: for a law shall go forth from me, and my judgment shall rest to be a light of the nations.

5 My just One is near at hand, my Saviour is gone forth, and my arms shall judge the people: the islands shall look for me, and shall patiently wait for my arm.

6 Lift up your eyes to heaven, and look down to the earth beneath: for the heavens shall vanish like smoke, and the earth shall be worn away like a garment, and the inhabitants thereof shall perish in like manner: but my salvation shall be for ever, and my justice shall not fail.

7 Hearken to me, you that know what is just, my people who have my law in your heart: fear ye not the reproach of men, and be not afraid of their blasphemies.

8 For the worm shall eat them up as a garment: and the moth shall consume them

them as wool, but my salvation shall be for ever, and my justice from generation to generation.

9 Arise, arise, put on strength, O thou arm of the Lord: arise as in the days of old, in the ancient generations. Hast not thou struck the proud one, and wounded the dragon?

10 Hast not thou dried up the sea, the water of the mighty deep, who madest the depth of the sea a way, that the delivered might pass over.

11 And now they that are redeemed by the Lord, shall return, and shall come into Sion singing praises, and joy everlasting shall be upon their heads, they shall obtain joy and gladness, sorrow and mourning shall flee away.

12 I, I myself will comfort you: who art thou, that thou shouldst be afraid of a mortal man, and of the son of man, who shall wither away like grass?

13 And thou hast forgotten the Lord thy maker, who stretched out the heavens, and founded the earth: and thou hast been afraid continually all the day at the presence of his fury, who afflicted thee, and had prepared himself to destroy thee: where is now the fury of the oppressor?

14 He shall quickly come that is going to open unto you, and he shall not kill unto utter destruction, neither shall his bread fail.

15 But I am the Lord thy God, who trouble the sea, and the waves thereof swell, the Lord of hosts is my name.

16 I have put my words in thy mouth, and have protected thee in the shadow of my hand, that thou mightest plant the heavens, and found the earth: and mightest say to Sion: Thou art my people.

17 Arise, arise, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his wrath: thou hast drunk even to the bottom of the cup of dead sleep, and thou hast drunk even to the dregs.

18 There is none that can uphold her among all the children that she hath brought forth: and there is none that taketh her by the hand among all the children that she hath brought up.

19 There are two things that have happened to thee: who shall be sorry for thee? desolation and destruction, and the famine, and the sword, who shall comfort thee?

20 Thy children are cast forth, they have slept at the head of all the ways, as the

wild ox that is snared : full of the indignation of the Lord, of the rebuke of thy God.

21 Therefore hear this, thou poor little one, and thou that art drunk but not with wine.

22 Thus saith thy Sovereign the Lord, and thy God, who will fight for his people: Behold I have taken out of thy hand the cup of dead sleep, the dregs of the cup of my indignation, thou shalt not drink it again any more.

23 And I will put it in the hand of them that have oppressed thee, and have said to thy soul: Bow down, that we may go over: and thou hast laid thy body as the ground, and as a way to them that went over?

### CHAP. LII.

*Under the figure of the deliverance from the Babylonish captivity, the church is invited to rejoice for her redemption from sin. Christ's kingdom shall be exalted.*

**A**RISE, arise, put on thy strength, O Sion, put on the garments of thy glory, O Jerusalem, the city of the holy One: for henceforth the uncircumcised, and unclean shall no more pass through thee.

2 Shake thyself from the dust, arise, sit up, O Jeru-

salem: loose the bonds from off thy neck, O captive daughter of Sion.

3 For thus saith the Lord: You were sold for nought, and you shall be redeemed without money.

4 For thus saith the Lord God: My people went down into Egypt at the beginning to sojourn there: and the Assyrian hath oppressed them without any cause at all.

5 And now what have I here, saith the Lord: for my people is taken away for nought? They that rule over them treat them unjustly, saith the Lord, and my name is continually blasphemed all the day long.

6 Therefore my people shall know my name in that day: for I myself that spake, behold I am here.

7 How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace: of him that sheweth forth good, that preacheth salvation, that saith to Sion: Thy God shall reign!

8 The voice of thy watchmen: they have lifted up their voice, they shall praise together: for they shall see eye to eye when the Lord shall convert Sion:

9 Rejoice, and give praise together, O ye desarts of Jerusalem: for the Lord hath

hath comforted his people :  
he hath redeemed Jerusalem.

10 The Lord hath prepared his holy arm in the sight of all the Gentiles : and all the ends of the earth shall see the salvation of our God.

11 Depart, depart, go ye out from thence, touch no unclean thing : go out of the midst of her, be ye clean, you that carry the vessels of the Lord.

12 For you shall not go out in a tumult, neither shall you make haste by flight : for the Lord will go before you, and the God of Israel will gather you together.

13 Behold my servant shall understand, he shall be exalted, and extolled, and shall be exceeding high.

14 As many have been astonished at thee, so shall his visage be inglorious among men, and his form among the sons of men.

15 He shall sprinkle many nations, kings shall shut their mouth at him : for they to whom it was not told of him, have seen : and they that had not heard have beheld.

### C H A P. LIII.

*A prophecy of the passion of  
Christ.*

**W**H O hath believed our report ? and to whom is the arm of the Lord revealed ?

2 And he shall grow up as a tender plant before him, and as a root out of a thirsty ground : there is no beauty in him, nor comeliness : and we have seen him, and there was no sightliness, that we should be desirous of him :

3 Despised, and the most abject of men, a man of sorrows, and acquainted with infirmity : and his look ~~was~~ as it were hidden and despised, whereupon we esteemed him not.

4 Surely he hath borne our infirmities, and carried our sorrows : and we have thought him as it were a leper, and as one struck by God and afflicted.

5 But he was wounded for our iniquities, he was bruised for our sins : the chastisement of our peace ~~was~~ upon him, and by his bruises we are healed.

6 All we like sheep have gone astray, every one hath turned aside into his own way : and the Lord hath laid on him the iniquity of us all.

7 He was offered because it was his own will, and he opened not his mouth : he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearers, and he shall not open his mouth :

8 He was taken away from distress, and from  
Q q 2 judgment :

judgment : who shall declare his generation ? because he is cut off out the land of the living : for the wickedness of my people have I struck him.

9 And he shall give the ungodly for his burial, and the rich for his death : because he hath done no iniquity, neither was there deceit in his mouth.

10 And the Lord was pleased to bruise him in infirmity : if he shall lay down his life for sin, he shall see a long-lived seed, and the will of the Lord shall be prosperous in his hand.

11 Because his soul hath laboured, he shall see and be filled : by his knowledge shall this my just servant justify many, and he shall bear their iniquities.

12 Therefore will I distribute to him very many, and he shall divide the spoils of the strong, because he hath delivered his soul unto death, and was reputed with the wicked : and he hath borne the sins of many, and hath prayed for the transgressors.

#### C H A P. LIV.

*The Gentiles, who were barren before, shall multiply in the church of Christ : from which God's mercy shall never depart.*

**G**IVE praise, O thou barren that bearest not:

sing forth praise, and make a joyful noise, thou that didst not travel with child : for many are the children of the desolate, more than of the married wife, saith the Lord.

2 Enlarge the place of thy tent, and stretch out the skins of thy tabernacles, spare not : lengthen thy cords, and strengthen thy stakes.

3 For thou shalt pass on to the right hand, and to the left : and thy seed shall inherit the Gentiles, and shall inhabit the desolate cities.

4 Fear not, for thou shalt not be confounded, nor blush : for thou shalt not be put to shame, because thou shalt forget the shame of thy youth, and shalt remember no more the reproach of thy widowhood.

5 For he that made thee shall rule over thee, the Lord of hosts is his name : and thy Redeemer, the holy One of Israel, shall be called the God of all the earth.

6 For the Lord hath called thee as a woman forsaken and mourning in spirit, and as a wife cast off from her youth, said thy God.

7 For a small moment have I forsaken thee, but with great mercies will I gather thee.

8 In a moment of indignation have I hid my face

face a little while from thee, but with everlasting kindness have I had mercy on thee, said the Lord thy Redeemer.

9 This thing is to me as in the days of Noe, to whom I swore, that I would no more bring in the waters of Noe upon the earth: so have I sworn not to be angry with thee, and not to rebuke thee.

10 For the mountains shall be moved, and the hills shall tremble: but my mercy shall not depart from thee, and the covenant of my peace shall not be moved: said the Lord that hath mercy on thee.

11 O poor little one, tossed with tempest, without all comfort, behold I will lay thy stones in order, and will lay thy foundations with sapphires,

12 And I will make thy bulwarks of jasper: and thy gates of graven stones, and all thy borders of lovely stones.

13 All thy children shall be taught of the Lord: and great shall be the peace of thy children.

14 And thou shalt be founded in justice: depart far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee.

15 Behold, an inhabitant shall come, who was not

with me, he that was a stranger to thee before, shall be joined to thee.

16 Behold, I have created the smith that bloweth the coals in the fire, and bringeth forth an instrument for his work, and I have created the killer to destroy.

17 No weapon that is formed against thee shall prosper: and every tongue that resisteth thee in judgment, thou shalt condemn. This is the inheritance of the servants of the Lord, and their justice with me, saith the Lord.

#### C H A P. LV.

*God promises abundance of spiritual graces to the faithful, that shall believe in Christ out of all nations, and sincerely serve him.*

**A**LL you that thirst, come to the waters: and you that have no money, make haste, buy, and eat: come ye, buy wine and milk without money, and without any price.

2 Why do you spend money for that which is not bread, and your labour for that which doth not satisfy you? Hearken diligently to me, and eat that which is good, and your soul shall be delighted in fatness.

3 Incline your ear, and come to me: hear, and your soul shall live, and I will make

make an everlasting covenant with you, the mercies of David faithful.

4 Behold I have given him for a witness to the people, for a leader and a master to the Gentiles.

5 Behold thou shalt call a nation, which thou knewest not: and the nations that knew not thee shall run to thee, because of the Lord thy God, and for the holy One of Israel, for he hath glorified thee.

6 Seek ye the Lord, while he may be found: call upon him, while he is near.

7 Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God: for he is bountiful to forgive.

8 For my thoughts are not your thoughts: nor your ways my ways, saith the Lord.

9 For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts.

10 And as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater:

11 So shall my word be,

which shall go forth from my mouth: it shall not return to me void, but it shall do whatsoever I please, and shall prosper in the things for which I sent it.

12 For you shall go out with joy, and be led forth with peace: the mountains and the hills shall sing praise before you, and all the trees of the country shall clap their hands.

13 Instead of the shrub, shall come up the fir-tree, and instead of the nettle, shall come up the myrtle-tree: and the Lord shall be named for an everlasting sign, that shall not be taken away.

#### C H A P. LVI.

*God invites all to keep his commandments: the Gentiles that keep them shall be the people of God: the Jewish pastors are reproved.*

**T**HUS saith the Lord: Keep ye judgment, and do justice: for my salvation is near to come, and my justice to be revealed.

2 Blessed is the man that doth this, and the son of man that shall lay hold on this: that keepeth the sabbath from profaning it, that keepeth his hands from doing any evil.

3 And let not the son of the stranger, that adhereth

to the Lord, speak, saying :  
The Lord will divide and  
separate me from his people.

4 And let not the eunuch  
say : Behold I am a dry tree.  
For thus saith the Lord to  
the eunuchs : They that shall  
keep my sabbaths, and shall  
choose the things that please  
me, and shall hold fast my  
covenant :

5 I will give to them, in  
my house, and within my  
walls, a place, and a name  
better than sons and daugh-  
ters : I will give them an  
everlasting name, which  
shall never perish.

6 And the children of  
the stranger that adhere to  
the Lord, to worship him,  
and to love his name, to be  
his servants : every one that  
keepeth the sabbath from  
profaning it, and that  
holdeth fast my covenant :

7 I will bring them into  
my holy mount, and will  
make them joyful in my  
house of prayer : their ho-  
locausts, and their victims  
shall please me upon my  
altar : for my house shall  
be called the house of prayer  
for all nations.

8 The Lord God who  
gathereth the scattered of  
Israel, saith : I will still ga-  
ther unto him his congre-  
gation.

9 All ye beasts of the  
field come to devour, all ye  
beasts of the forest.

10 His watchmen are all  
blind, they are all ignorant :  
dumb dogs not able to bark,  
seeing vain things, sleeping  
and loving dreams.

11 And most impudent  
dogs, they never had enough :  
the shepherds themselves  
knew no understanding : all  
have turned aside into their  
own way, every one after  
his own gain, from the first  
even to the last.

12 Come, let us take  
wine, and be filled with  
drunkenness : and it shall  
be as to day, so also to  
morrow, and much more.

#### C H A P. LVII.

*The infidelity of the Jews :  
their idolatry. Promises to  
bumble penitents.*

**T**HE just perisheth,  
and no man layeth it  
to heart, and men of mercy  
are taken away, because  
there is none that under-  
standeth ; for the just man  
is taken away from before  
the face of evil.

2 Let peace come, let  
him rest in his bed that  
hath walked in his upright-  
ness.

3 But draw near hither,  
you sons of the sorcerers,  
the seed of the adulterer,  
and of the harlot.

4 Against whom have  
you sported yourselves ?  
against whom have you o-  
pened your mouth wide,  
and

and put out your tongue? Are not you wicked children, a false seed?

5 Who seek your comfort in idols under every green tree, sacrificing children in the torrents, under the high rocks?

6 In the parts of the torrent is thy portion, this is thy lot: and thou hast poured out libations to them, thou hast offered sacrifice. Shall I not be angry at these things?

7 Upon a high and lofty mountain thou hast laid thy bed, and hast gone up thither to offer victims.

8 And behind the door, and behind the post thou hast set up thy remembrance: for thou hast discovered thyself beside me, and hast received an adulterer, thou hast enlarged thy bed, and made a covenant with them: thou hast loved their bed with open hand.

9 And thou hast adorned thyself for the king with ointment, and hast multiplied thy perfumes. Thou hast sent thy messengers far off, and wast debased even to hell.

10 Thou hast been wearied in the multitude of thy ways: yet thou saidst not: I will rest: thou hast found life of thy hand, therefore thou hast not asked.

11 For whom hast thou

been solicitous and afraid, that thou hast lyed, and hast not been mindful of me, nor thought on me in thy heart? for I am silent, and as one that seeth not, and thou hast forgotten me.

12 I will declare thy justice, and thy works shall not profit thee.

13 When thou shalt cry, let thy companies deliver thee, but the wind shall carry them all off, a breeze shall take them away: but he that putteth his trust in me, shall inherit the land, and shall possess my holy mount.

14 And I will say: Make a way, give free passage, turn out of the path, take away the stumbling-blocks out of the way of my people.

15 For thus saith the High and the Eminent that inhabiteth eternity: and his name is Holy, who dwelleth in the high and holy place, and with a contrite and humble spirit: to revive the spirit of the humble, and to revive the heart of the contrite.

16 For I will not contend for ever, neither will I be angry unto the end: because the spirit shall go forth from my face, and breathings I will make.

17 For the iniquity of his covetousness I was angry, and I struck him: I hid my face from

from thee, and was angry: and he went away wandering in the way of his own heart.

18 I saw his ways, and I healed him, and brought him back, and restored comforts to him, and to them that mourn for him.

19 I created the fruit of the lips, peace, peace to him that is far off, and to him that is near, said the Lord, and I healed him.

20 But the wicked are like the raging sea, which cannot rest, and the waves thereof cast up dirt and mire.

21 There is no peace to the wicked, saith the Lord God.

### C H A P. LVIII.

*God rejects the hypocritical fasts of the Jews: recommends works of mercy, and sincere godliness.*

**C**R Y, cease not, lift up thy voice like a trumpet, and shew my people their wicked doings, and the house of Jacob their sins.

2 For they seek me from day to day, and desire to know my ways, as a nation that hath done justice, and hath not forsaken the judgment of their God: they ask of me the judgments of justice: they are willing to approach to God.

3 Why have we fasted, and thou hast not regarded: *why* have we humbled our souls,

and thou hast not taken notice? Behold in the day of your fast your own will is found, and you exact of all your debtors.

4 Behold you fast for debates and strife, and strike with the fist wickedly. Do not fast as *you have done* until this day, to make your cry to be heard on high.

5 Is this such a fast, as I have chosen: for a man to afflict his soul for a day? is this it, to wind his head about like a circle, and to spread sackcloth and ashes? wilt thou call this a fast, and a day acceptable to the Lord?

6 Is not this rather the fast that I have chosen? loose the bands of wickedness, undo the bundles that oppress, let them that are broken go free, and break asunder every burden.

7 Deal thy bread to the hungry, and bring the needy and the harbourless into thy house: when thou shalt see one naked, cover him, and despise not thy own flesh.

8 Then shall thy light break forth as the morning, and thy health shall speedily arise, and thy justice shall go before thy face, and the glory of the Lord shall gather thee up.

9 Then shalt thou call, and the Lord shall hear: thou shalt cry, and he shall say: Here I am. If thou wilt take away the chain out of the midst

of

of thee, and cease to stretch out the finger, and to speak that which is good for nothing.

10 When thou shalt pour out thy soul to the hungry, and shalt satisfy the afflicted soul, then shall thy light rise up in darkness, and thy darkness shall be as the noon-day.

11 And the Lord will give thee rest continually, and will fill thy soul with brightness, and deliver thy bones, and thou shalt be like a watered garden, and like a fountain of water, whose waters shall not fail.

12 And the places that have been desolate for ages shall be built in thee: thou shalt raise up the foundations of generation and generation: and thou shalt be called the repairer of the fences, turning the paths into rest.

13 If thou turn away thy foot from the sabbath, from doing thy own will in my holy day, and call the sabbath delightful, and the holy of the Lord glorious, and glorify him, while thou dost not thy own ways, and thy own will is not found, to speak a word:

14 Then shalt thou be delighted in the Lord, and I will lift thee up above the high places of the earth, and will feed thee with the inheritance of Jacob thy father. For the mouth of the Lord hath spoken it.

# CHAP. LIX.

*The dreadful evil of sin is displayed, as the great obstacle to all good from God: yet he will send a redeemer, and make an everlasting covenant with his church.*

**B**EHOOLD the hand of the Lord is not shortened that it cannot save, neither is his ear heavy that it cannot hear.

2 But your iniquities have divided between you and your God, and your sins have hid his face from you that he should not hear.

3 For your hands are defiled with blood, and your fingers with iniquity: your lips have spoken lies, and your tongue uttereth iniquity.

4 There is none that calleth upon justice, neither is there any one that judgeth truly: but they trust in a meer nothing, and speak vanities: they have conceived labour, and brought forth iniquity.

5 They have broken the eggs of asps, and have woven the webs of spiders: he that shall eat of their eggs, shall die: and that which is brought out, shall be hatched into a basilisk.

6 Their webs shall not be for clothing, neither shall they cover themselves with their works: their works are unprofitable works, and the work of iniquity is in their hands.

7 Their

7 Their feet run to evil, and make haste to shed innocent blood: their thoughts are unprofitable thoughts: wasting and destruction are in their ways.

8 They have not known the way of peace, and there is no judgment in their steps: their paths are become crooked to them: every one that treadeth in them, knoweth no peace.

9 Therefore is judgment far from us, and justice shall not overtake us. We looked for light, and behold darkness: brightness, and we have walked in the dark.

10 We have groped for the wall, and like the blind we have groped as if we had no eyes: we have stumbled at noon-day as in darkness, *we are* in dark places as dead *men*.

11 We shall roar all of us like bears, and shall lament as mournful doves. We have looked for judgment, and there is none: for salvation, and it is far from us.

12 For our iniquities are multiplied before thee, and our sins have testified against us: for our wicked doings are with us, and we have known our iniquities,

13 In sinning and lying against the Lord: and we have turned away so that we went not after our God, but spoke calumny and transgression:

we have conceived, and uttered from the heart, words of falsehood.

14 And judgment is turned away backward, and justice hath stood far off: because truth hath fallen down in the street, and equity could not come in.

15 And truth hath been forgotten: and he that departed from evil, lay open to be a prey: and the Lord saw, and it appeared evil in his eyes, because there is no judgment.

16 And he saw that there is not a man: and he stood astonished, because there is none to oppose himself: and his own arm brought salvation to him, and his own justice supported him.

17 He put on justice as a breast-plate, and a helmet of salvation upon his head: he put on the garments of vengeance, and was clad with zeal as with a cloak.

18 As unto revenge, as it were to repay wrath to his adversaries, and a reward to his enemies: he will repay the like to the islands.

19 And they from the west, shall fear the name of the Lord: and they from the rising of the sun, his glory: when he shall come as a violent stream, which the spirit of the Lord driveth on:

20 And there shall come a redeemer to Sion, and to them that return from iniquity

quity in Jacob, saith the Lord.

21 (a) This is my covenant with them, saith the Lord: My Spirit that is in thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever.

### CHAP. LX.

*The light of true faith shall shine forth in the church of Christ, and shall be spread through all nations, and continue for all ages.*

**A**RISE, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee.

2 For behold darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.

3 And the Gentiles shall walk in thy light, and kings in the brightness of thy rising.

4 Lift up thy eyes round about, and see: all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side.

5 Then shalt thou see, and abound, and thy heart shall

wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee.

6 The multitude of camels shall cover thee, the dromedaries of Madian and Ephraim: all they from Saba shall come, bringing gold and frankincense: and shewing forth praise to the Lord.

7 All the flocks of Cedar shall be gathered together unto thee, the rams of Nabaioth shall minister to thee: they shall be offered upon my acceptable altar, and I will glorify the house of my majesty.

8 Who are these, that fly as clouds, and as doves to their windows?

9 For, the islands wait for me, and the ships of the sea in the beginning, that I may bring thy sons from afar: their silver, and their gold with them, to the name of the Lord thy God, and to the holy One of Israel, because he hath glorified thee.

10 And the children of strangers shall build up thy walls, and their kings shall minister to thee: for in my wrath have I struck thee, and in my reconciliation have I had mercy upon thee.

11 And thy gates shall be open continually: they shall

Chap. LIX. (a) Ver. 21. *This is my covenant, &c.* Note here a clear promise of perpetual orthodoxy to the church of Christ.

not

not be shut day nor night, that the strength of the Gentiles may be brought to thee, and their kings may be brought.

12 For the nation and the kingdom that will not serve thee, shall perish: and the Gentiles shall be wasted with desolation.

13 The glory of Libanus shall come to thee, the fir-tree, and the box-tree, and the pine-tree together, to beautify the place of my sanctuary: and I will glorify the place of my feet,

14 And the children of them that afflicted thee, shall come bowing down to thee, and all that slandered thee shall worship the steps of thy feet, and shall call thee the city of the Lord, the Sion of the holy One of Israel.

15 Because thou wast forsaken, and hated, and there was none that passed through thee, I will make thee to be an everlasting excellence, a joy unto generation and generation:

16 And thou shalt suck the milk of the Gentiles, and thou shalt be nursed with the breasts of kings: and thou shalt know that I am the Lord thy Saviour, and thy Re-

deemer, the mighty One of Jacob.

17 For brass, I will bring gold, and for iron I will bring silver: and for wood brass, and for stones iron: and I will make thy visitation peace, and thy overseers justice,

18 Iniquity shall no more be heard in thy land, wasting nor destruction in thy borders, and salvation shall possess thy walls, and praise thy gates.

19 (a) Thou shalt no more have the sun for thy light by day, neither shall the brightness of the moon enlighten thee: but the Lord shall be unto thee for an everlasting light, and thy God for thy glory.

20 Thy sun shall go down no more, and thy moon shall not decrease: for the Lord shall be unto thee for an everlasting light, and the days of thy mourning shall be ended.

21 And thy people shall be all just, they shall inherit the land for ever, the branch of my planting, the work of my hand to glorify me.

22 The least shall become a thousand, and a little one a most strong nation: I the Lord will suddenly do this thing in its time.

Chap. LX. (a) Ver. 19. *Thou shalt no more, &c.* In this latter part of the chapter, the prophet passes from the illustrious promises made to the church militant on earth, to the glory of the church triumphant in heaven.

## C H A P. LXI.

*The office of Christ: the mission of the apostles: the happiness of their converts.*

**T**HE Spirit of the Lord is upon me, because the Lord hath anointed me: he hath sent me to preach to the meek, to heal the contrite of heart, and to preach a release to the captives, and deliverance to them that are shut up.

2 To proclaim the acceptable year of the Lord, and the day of vengeance of our God: to comfort all that mourn:

3 To appoint to the mourners of Sion, and to give them a crown for ashes, the oil of joy for mourning, a garment of praise for the spirit of grief: and they shall be called in it the mighty ones of justice, the planting of the Lord to glorify him.

4 And they shall build the places that have been waste from of old, and shall raise up ancient ruins, and shall repair the desolate cities, that were destroyed for generation and generation.

5 And strangers shall stand and shall feed your flocks: and the sons of strangers shall be your husbandmen, and the dressers of your vines.

6 But you shall be called the priests of the Lord: to

you it shall be said: Ye ministers of our God: you shall eat the riches of the Gentiles, and you shall pride yourselves in their glory.

7 For your double confusion and shame, they shall praise their part: therefore shall they receive double in their land, everlasting joy shall be unto them.

8 For I am the Lord that love judgment, and hate robbery in a holocaust: and I will make their work in truth, and I will make a perpetual covenant with them.

9 And they shall know their seed among the Gentiles, and their offspring in the midst of people: all that shall see them, shall know them, that these are the seed which the Lord hath blessed.

10 I will greatly rejoice in the Lord, and my soul shall be joyful in my God: for he hath clothed me with the garments of salvation: and with the robe of justice he hath covered me, as a bridegroom decked with a crown, and as a bride adorned with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth her seed to shoot forth: so shall the Lord God make justice to spring forth, and praise before all the nations.

## C H A P. LXII.

*The prophet will not cease from preaching Christ: to whom all nations shall be converted: and whose church shall continue for ever.*

**F**OR Sion's sake, I will not hold my peace, and for the sake of Jerusalem, I will not rest, till her just one come forth as brightness, and her saviour be lighted as a lamp.

2 And the gentiles shall see thy just one, and all kings thy glorious one: and thou shalt be called by a new name, which the mouth of the Lord shall name.

3 And thou shalt be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God.

4 Thou shalt no more be called, Forsaken: and thy land shall no more be called, Desolate: But thou shalt be called, My pleasure in her, and thy land inhabited. Because the Lord hath been well pleased with thee: and thy land shall be inhabited.

5 For the young man shall dwell with the virgin, and thy children shall dwell in thee. And the bridegroom shall rejoice over the bride, and thy God shall rejoice over thee.

6 Upon thy walls, O Je-

rusalem, I have appointed watchmen, all the day, and all the night, they shall never hold their peace. You that are mindful of the Lord, hold not your peace,

7 And give him no silence till he establish, and till he make Jerusalem a praise in the earth.

8 The Lord hath sworn by his right hand, and by the arm of his strength: Surely I will no more give thy corn to be meat for thy enemies: and the sons of the strangers shall not drink thy wine, for which thou hast laboured.

9 For they that gather it, shall eat it, and shall praise the Lord: and they that bring it together, shall drink it in my holy courts.

10 Go through, go through the gates, prepare the way for the people, make the road plain, pick out the stones, and lift up the standard to the people.

11 Behold the Lord hath made it to be heard in the ends of the earth, tell the daughter of Sion: Behold thy saviour cometh: behold his reward is with him, and his work before him.

12 And they shall call them. The holy people, the redeemed of the Lord. But thou shalt be called: a city sought after, and not forsaken.

## C H A P. LXIII.

*Christ's victory over his enemies: his mercies to his people: their complaint.*

**W**H O is this that cometh from (a) Edom, with dyed garments from Bosra, this beautiful one in his robe, walking in the greatness of his strength. I, that speak justice, and am a defender to save.

2 Why then is thy apparel red, and thy garments like theirs that tread in the winepress?

3 I have trodden the winepress alone, and of the gentiles there is not a man with me: I have trampled on them in my indignation, and have trodden them down in my wrath, and their blood is sprinkled upon my garments, and I have stained all my apparel.

4 For the day of vengeance is in my heart, the year of my redemption is come.

5 I looked about, and there was none to help: I fought, and there was none to give aid: and my own arm hath saved for me, and my indignation itself hath helped me.

6 And I have trodden down the people in my wrath, and have made them drunk in my

indignation, and have brought down their strength to the earth.

7 I will remember the tender mercies of the Lord, the praise of the Lord for all the things that the Lord hath bestowed on us, and for the multitude of his good things to the house of Israel, which he hath given them according to his kindness, and according to the multitude of his mercies.

8 And he said: Surely they are my people, children that will not deny: so he became their saviour.

9 In all their affliction he was not troubled, and the angel of his presence saved them: in his love, and in his mercy he redeemed them, and he carried them, and lifted them up all the days of old.

10 But they provoked to wrath, and afflicted the spirit of his holy one: and he was turned to be their enemy, and he fought against them.

11 And he remembered the days of old of Moses, and of his people: Where is he that brought them up out of the sea, with the shepherds of his flock? Where is he that put in the midst of them the spirit of his holy one?

Chap. LXIII. (a) *Edom.* Edom and Bosra (a strong city of Edom) are here taken in a mystical sense for the enemies of Christ and his church.

12 He that brought out Moses by the right hand, by the arm of his majesty: that divided the waters before them, to make himself an everlasting name.

13 He that led them out through the deep, as a horse in the wilderness that stumbleth not.

14 As a beast that goeth down in the field, the spirit of the Lord was their leader: so didst thou lead thy people to make thyself a glorious name.

15 Look down from heaven, and behold from thy holy habitation and the place of thy glory: where is thy zeal, and thy strength, the multitude of thy bowels, and of thy tender mercies? (b) they have held back themselves from me.

16 For thou art our father, and (c) Abraham hath not known us, and Israel hath been ignorant of us: thou, O Lord, art our father, our re-

deemer, from everlasting is thy name.

17 Why hast thou (d) made us to err, O Lord, from thy ways: why hast thou (d) hardened our heart, that we should not fear thee? Return for the sake of thy servants, the tribes of thy inheritance.

18 They have possessed thy holy people as nothing: our enemies have troden down thy sanctuary.

19 We are become as in the beginning, when thou didst not rule over us, and when we were not called by thy name.

#### C H A P. LXIV.

*The prophet prays for the release of his people; and for the remission of their sins.*

O That thou wouldst rend the heavens, and wouldst come down: the mountains would melt away at thy presence.

(b) Ver. 15. *They have held back, &c.* This is spoken by the people in the person of the Jews at the time when for their sins they were given up to their enemies.

(c) Ver. 16. *Abraham hath not known us, &c.* That is, Abraham will not now acknowledge us for his children, by reason of our degeneracy: but thou, O Lord, art our true father and our redeemer, and no other can be called our parent in comparison with thee.

(d) Ver. 17. *Made us to err, &c. Hardened our heart, &c.* The meaning is not that God was the author of these their sins: but that in punishment of their great and manifold crimes, and their long abuse of his mercy and grace, he had withdrawn his graces from them, and so given them up to error and hardness of heart.

2 They would melt as at the burning of fire, the waters would burn with fire, that thy name might be made known to thy enemies: that the nations might tremble at thy presence.

3 When thou shalt do wonderful things, we shall not bear them: thou didst come down, and at thy presence the mountains melted away.

4 From the beginning of the world they have not heard, nor perceived with the ears: the eye hath not seen, O God, besides thee, what things thou hast prepared for them that wait for thee.

5 Thou hast met him that rejoiceth, and doth justice: in thy ways they shall remember thee: behold thou art angry, and we have sinned: in them we have been always, and we shall be saved.

6 And we are all become as one unclean, and all (a) our justices as the rag of a menstruous woman: and we have all fallen as a leaf, and our iniquities, like the wind, have taken us away.

7 There is none that calleth upon thy name; that riseth up, and taketh hold of thee: thou hast hid thy face from us,

and hast crushed us in the hand of our iniquity.

8 And now, O Lord, thou art our father, and we are clay: and thou art our maker, and all we are the work of thy hands.

9 Be not very angry, O Lord, and remember no longer our iniquity: behold, see we are all thy people.

10 The city of thy sanctuary is become a desert, Sion is made a desert, Jerusalem is desolate.

11 The house of our holiness, and of our glory, where our fathers praised thee, is burnt with fire, and all our lovely things are turned into ruins.

12 Wilt thou refrain thyself, O Lord upon these things, wilt thou hold thy peace, and afflict us vehemently?

#### C H A P. LXV.

*The Gentiles shall seek and find Christ, but the Jews will persecute him, and be rejected, only a remnant shall be reserved. The church shall multiply, and abound with graces.*

**T**HEY have sought me that before asked not for me, they have found me

Chap. LXIV. (a) Ver. 6. *Our justices, &c.* That is, the works by which we pretended to make ourselves just. This is spoken particularly of the sacrifices, sacraments and ceremonies of the Jews after the death of Christ, and the promulgation of the new law.

that

that fought me not. I said : Behold me, behold me, to a nation that did not call upon my name.

2 I have spread forth my hands all the day to an unbelieving people, who walk in a way that is not good after their own thoughts.

3 A people that continually provoke me to anger before my face : that immolate in gardens, and sacrifice upon bricks.

4 That dwell in sepulchres, and sleep in the temples of idols : that eat swine's flesh, and profane broth is in their vessels.

5 That say : Depart from me, come not near me, because thou art unclean ; these shall be smoke in my anger, a fire burning all the day.

6 Behold it is written before me : I will not be silent, but I will render and repay into their bosom

7 Your iniquities, and the iniquities of your fathers together, saith the Lord, who have sacrificed upon the mountains, and have reproached me upon the hills ; and I will measure back their first work in their bosom.

8 Thus saith the Lord : As if a grain be found in a cluster, and it be said : Destroy it not, because it is a blessing : so will I do for the

fake of my servants, that I may not destroy the whole.

9 And I will bring forth a seed out of Jacob, and out of Juda a possessor of my mountains ; and my elect shall inherit it, and my servants shall dwell there.

10 And the plains shall be turned to folds of flocks, and the valley of Achor into a place for the herds to lie down in, for my people that have fought me.

11 And you, that have forsaken the Lord, that have forgotten my holy mount, that set a table for fortune, and offer libations upon it.

12 I will number you in the sword, and you shall all fall by slaughter : because I called, and you did not answer : I spoke, and you did not hear : and you did evil in my eyes, and you have chosen the things that displease me.

13 Therefore thus saith the Lord God : Behold my servants shall eat, and you shall be hungry : behold my servants shall drink, and you shall be thirsty.

14 Behold my servants shall rejoice, and you shall be confounded : behold my servants shall praise for joyfulness of heart, and you shall cry for sorrow of heart, and shall howl for grief of spirit.

15 And

15 And you shall leave your name for an execration to my elect: and the Lord God shall slay thee, and call his servants by another name.

16 In which he that is blessed upon the earth, shall be blessed in God amen: and he that sweareth in the earth, shall swear by God amen: because the former distresses are forgotten, and because they are hid from my eyes.

17 For behold I create new heavens, and a new earth: and the former things shall not be in remembrance, and they shall not come upon the heart.

18 But you shall be glad and rejoice for ever in these things, which I create: for behold I create Jerusalem a rejoicing, and the people thereof joy.

19 And I will rejoice in Jerusalem, and joy in my people, and the voice of weeping shall no more be heard in her, nor the voice of crying.

20 There shall no more be an infant of days there, nor an old man that shall not fill up his days: for the child shall die a hundred years old, and the sinner being a hundred years old shall be accursed.

21 And they shall build houses, and inhabit them: and

they shall plant vineyards, and eat the fruits of them.

22 They shall not build, and another inhabit: they shall not plant, and another eat: for as the days of a tree, so shall be the days of my people, and the works of their hands shall be of long continuance.

23 My elect shall not labour in vain, nor bring forth in trouble: for they are the seed of the blessed of the Lord, and their posterity with them.

24 And it shall come to pass, that before they call, I will hear: as they are yet speaking, I will hear.

25 The wolf and the lamb shall feed together, the lion and the ox shall eat straw: and dust shall be the serpent's food: they shall not hurt, nor kill in all my holy mountain, saith the Lord.

#### CHAP. LXVI.

*More of the reprobation of the Jews, and of the call of the Gentiles.*

**T**HUS saith the Lord: Heaven is my throne, and the earth my foot-stool: (a) what is this house that you will build to me? and what is this place of my rest?

2 My hand made all these things, and all these things

Chap. LXVI. (a) Ver. 1. *What is this house, &c.* This is a prophecy that the temple should be cast off.

were:

were made, saith the Lord, But to whom shall I have respect, but to him that is poor and little, and of a contrite spirit, and that trembleth at my words?

3 (b) He that sacrificeth an ox, is as if he slew a man: he that killeth a sheep in sacrifice, as if he should brain a dog: he that offereth an oblation, as if he should offer swine's blood: he that (c) remembereth incense, as if he should bless an idol. All these things have they chosen in their ways, and their soul is delighted in their abominations.

4 Wherefore I also (d) will choose their mockeries: and will bring upon them the things they feared: because I called, and there was none that would answer: I have spoken, and they heard not: and they have done evil in my eyes, and have chosen the things that displease me.

5 Hear the word of the Lord, you that tremble at his word: Your brethren that hate you, and cast you out for my name's sake, have said: Let the Lord be glorified, and we shall see in your joy: but they shall be confounded.

6 A voice of the people from the city, a voice from the temple, the voice of the Lord that rendereth recompence to his enemies.

7 (e) Before she was in labour, she brought forth, before her time came to be delivered she brought forth a man-child.

8 Who hath ever heard such a thing? and who hath seen the like to this? shall the earth bring forth in one day? or shall a nation be brought forth at once, because Sion hath been in labour, and hath brought forth her children?

9 Shall not I that make others to bring forth children,

(b) Ver. 3. *He that sacrificeth an ox, &c.* This is a prophecy, that the sacrifices which were offered in the old law should be abolished in the new; and that the offering of them should be a crime.

(c) Ibidem. *Remembereth incense.* viz. To offer it in the way of a sacrifice.

(d) Ver. 4. *I will choose their mockeries.* I will turn their mockeries upon themselves; and will cause them to be mocked by their enemies.

(e) Ver. 7. *Before she was in labour, &c.* This relates to the conversion of the Gentiles, who were born, as it were, all on a sudden to the church of God.

myself

myself bring forth, saith the Lord? shall I, that give generation to others, be barren, saith the Lord thy God?

10 Rejoice with Jerusalem, and be glad with her, all you that love her: rejoice for joy with her, all you that mourn for her,

11 That you may suck, and be filled with the breasts of her consolations: that you may milk out, and flow with delights from the abundance of her glory.

12 For thus saith the Lord: Behold I will bring upon her as it were a river of peace, and as an overflowing torrent the glory of the Gentiles, which you shall suck: you shall be carried at the breasts, and upon the knees they shall care for you.

13 As one whom the mother careth, so will I comfort you, and you shall be comforted in Jerusalem.

14 You shall see, and your heart shall rejoice, and your bones shall flourish like an herb, and the hand of the Lord shall be known to his servants, and he shall be angry with his enemies.

15 For behold the Lord will come with fire, and his chariots are like a whirlwind, to render his wrath in indignation, and his rebuke with flames of fire:

16 For the Lord shall judge by fire, and by his sword un-

to all flesh, and the slain of the Lord shall be many.

17 They that were sanctified, and thought themselves clean in the gardens behind the gate within, they that did eat swine's flesh, and the abomination, and the mouse: they shall be consumed together, saith the Lord.

18 But I know their works, and their thoughts: I come that I may gather them together with all nations and tongues: and they shall come and shall see my glory.

19 And I will set a sign among them, and I will send of them, that shall be saved, to the Gentiles into the sea, into Africa, and Lydia them that draw the bow: into Italy, and Greece, to the islands afar off, to them that have not heard of me, and have not seen my glory. And they shall declare my glory to the Gentiles:

20 And they shall bring all your brethren out of all nations for a gift to the Lord, upon horses, and in chariots, and in litters, and on mules, and in coaches, to my holy mountain Jerusalem, saith the Lord, as if the children of Israel should bring an offering in a clean vessel into the house of the Lord.

21 And I will take of them to be priests, and levites, saith the Lord.

22 For as the new heavens, and

and the new earth, which I make to stand before me, saith the Lord: so shall your seed stand, and your name.

23 And there shall be month after month, and sabbath after sabbath: and all flesh shall come to adore before my face, saith the Lord.

24 And they shall go out, and see the carcases of the men that have transgressed against me: their worm shall not die, and their fire shall not be quenched: and they shall be a loathsome sight to all flesh.

*The end of the third Volume.*



*The Order and Distribution of the PSALMS,  
as they are recited every Week in the  
Canonical Hours of the Divine Office  
in the Roman Breviary.*

**T**HE Psalm of Invitation to Matins, Psalm xciv.  
*Sunday Matins or Midnight Office.* 1 Nocturn. Ps. i.  
ii. iii. vi. vii. ix. x. xi. xii. xiii. xiv. 2 Nocturn.  
Ps. xv. xvi. xvii. 3 Nocturn. Ps. xviii. xix. xx.  
Te Deum.

*Morning Lauds for Sunday,* Ps. xcii. xcix. lxii. lxvi.  
(Canticle of the three children, Daniel iii.) Ps.  
cxlviii. cxlix. cl. with the Canticle *Benedictus*.

*Prime*, or prayer at sun-rising, Ps. liii. cxvii. cxviii.  
four divisions, viz. Aleph, Beth, Ghimel, Daleth;  
and the Athanasian creed.

*Tierce*, or prayer at the third hour of the day, six  
divisions of Ps. cxviii.

*Sext*, or sixth hour of the day: six other divisions of  
the same Psalm.

*None*, or ninth hour: the remainder of Psalm cxviii.

*Vespers*, or *Even-song* for Sunday, Ps. cix. cx. cxii.  
cxiii. with the Canticle *Magnificat*.

*Complin*, Ps. iv. xxx. xc. cxxxiii. with the Canticle,  
*Nunc dimittis*.

N.B. That the Psalms here set down for *Complin*; as  
also for *Tierce*, *Sext* and *None*, are the same, every  
day, throughout the year.

*Monday Matins*, Ps. xxvi. xxvii. xxviii. xxix. xxx. xxxi.  
xxxii. xxxiii. xxxiv. xxxv. xxxvi. xxxvii.

*Lauds*, Ps. l. v. lxii. lxvi. (Canticle of Isaias chap. xii.)  
Ps. cxlviii. cxlix. cl. and the Canticle *Benedictus*,  
which is recited every day at *Lauds*.

*Prime*, Ps. liii. xxiii. four divisions of Ps. cxviii.

*Monday Vespers*, Ps. cxiv. cxv. cxvi. cxix. cxx. Canticle  
*Magnificat*: which is repeated in every *Vespers*,  
throughout the year.

*Tuesday*

*Tuesday Matins*, Pf. xxxviii. xxxix. xl. xli. xlii. xliii. xliii. xlv. xlv. xlv. xlvii. xlviii. xlix. li.

*Lauds*, as on *Monday*, except the second Psalm, which is Pf. xlii. and the Canticle, which is that of *Ezechias*, *Isai.* xxxviii.

*Prime*, on the other days of the week, as on *Monday*, except the second Psalm; which on the *Tuesday* is Pf. xxiv: on the *Wednesday*, Pf. xxv: on the *Thursday*, Pf. xxii: on the *Friday*, Pf. xxi: on *Saturday*, and on all Festivals throughout the year, no other Psalm is recited at *Prime*, but Pf. liii. and part of cxviii.

*Tuesday Vespers*, Pf. cxxi. cxxii. cxxiii. cxxiv. cxxv.

*Wednesday Matins*, Pf. lii. liii. liv. lvi. lvii. lviii. lix. lx. lxi. lxii. lxiii. lxiv. lxv. lxvi.

*Lauds*, Pf. l. lxiv. &c. as on *Monday*, with the Canticle of Anna, 1 Kings ii.

*Wednesday Vespers*, Pf. cxxvi. cxxvii. cxxviii. cxxix. cxxx.

*Thursday Matins*, Pf. lxviii. lxix. lxx. lxxi. lxxii. lxxiii.

lxxiv. lxxv. lxxvi. lxxvii. lxxviii. lxxix.

*Lauds*, Pf. l. lxxxix. &c. as on *Monday*, with the Canticle of Moses, Exodus xv.

*Thursday Vespers*, Pf. cxxxi. cxxxii. cxxxiv. cxxxv. cxxxvi.

*Friday Matins*, Pf. lxxx. lxxxi. lxxxii. lxxxiii. lxxxiv. lxxxv.

lxxxvi. lxxxvii. lxxxviii. xciii. xcv. xcvi.

*Lauds*, Pf. li. cxlii. the rest as on *Monday*, with the Canticle of Habacuc. Hab. iii.

*Friday Vespers*, Pf. cxxxvii. cxxxviii. cxxxix. cxl. cxli.

*Saturday Matins*, Pf. xcvi. xcvi. xci. (or xcix.) c. ci. cii. ciii. civ. cv. cvi. cvii. cviii.

*Lauds*, Pf. l. xci. the rest as on *Monday*, with the Canticle of Moses, Deuteronomy xxxii.

*Saturday Vespers*, Pf. cxliii. cxliv. cxlv. cxlvi. cxlvii.

## *The Tenebræ or Office for the Passion of our* L O R D.

*Wednesday Evening Matins*, 1 Nocturn. Pf. lxviii. lxix. lxx.

2 Nocturn. Pf. lxxi. lxxii. lxxiii. 3 Nocturn. Pf. lxxiv.

lxxv. lxxvi.

*Lauds*, Pf. l. lxxxix. lii. lvi. (Canticle of Moses, Exod. xv.) Pf. cxlviii. cxlix. cl.

*Thursday Evening Matins*, 1 Nocturn. Pf. ii. xxi. xxvi.

2 Nocturn. Pf. xxxvii. xxxix. liii. 3 Nocturn. Pf. lviii.

lxxxvii. xciii.

S s

*Lauds*,

*Lauds*, Ps. i. cxlii. the rest as yesterday, the Canticle of Habacuc iii.

*Friday Evening Matins*, 1 Nocturn. Ps. iv. xiv. xv. 2 Nocturn. Ps. xxiii. xxvi. xxix. 3 Nocturn. Ps. liii. lxxv. lxxxvii.

*Lauds*, Ps. i. xlii. &c. as above, with the Canticle of Ezechias, Isaiah xxxviii.

*Vespers on Thursday and Friday*, Ps. cxv. cxix. cxxix. cxl. cxli.

### *The Office for the DEAD.*

*Matins*, 1 Nocturn. Ps. v. vi. vii. 2 Nocturn. Ps. xxi. xxiv. xxvi. 3 Nocturn. Ps. xxxix. xl. xli.

*Lauds*, Ps. i. lxiv. &c. with the Canticle of Ezechias. *Vespers*, Ps. cxiv. cxix. cxx. cxxix. cxxxvii.

### *The Office on FESTIVALS.*

*Christmas-day Matins*, 1 Nocturn. Ps. ii. xviii. xlv. 2 Nocturn. Ps. xlvii. lxxi. lxxxiv. 3 Nocturn. Ps. lxxxviii. xc. xvii.

*Lauds*, on all festivals, as on Sunday.

*Vespers*, Ps. cix. cx. cxii. cxxix. cxxx. which are repeated throughout the octave.

*New-Year's-day Matins*, 1 Nocturn. Ps. ii. xviii. xxiii. 2 Nocturn. Ps. xlv. lxxxvi. xc. 3 Nocturn. Ps. xcvi. xcvi. xcvi.

*Vespers*, Ps. cix. cxii. cxxi. cxxvi. cxlvii.

*Epiphany Matins*, 1 Nocturn. Ps. xxviii. xlv. xlv. 2 Nocturn. Ps. lxx. lxxi. lxxxv. 3 Nocturn. Ps. lxxxv. xcvi. xcvi.

*Vespers*, as on Sunday.

*Easter Matins*, Ps. i. ii. iii.

*Vespers*, as on Sunday.

*Ascension Matins*, 1 Nocturn. Ps. viii. x. xviii. 2 Nocturn. Ps. xx. xxix. xlv. 3 Nocturn. Ps. xcvi. xcvi. cii.

*Vespers*, as on Sunday, except the last Ps. which is Ps. cxv.

*Whitsuntide Matins*, Ps. xlvii. lxxvii. ciii.

*Vespers* as on Sunday.

*Trinity Sunday Matins*, 1 Nocturn. Ps. viii. xviii. xxiii. 2 Nocturn. Ps. xlv. xlv. lxxi. 3 Nocturn. Ps. xcvi. xcvi. xcvi.

*Vespers*, as on Sunday.

*Corpus Christi Matins*, 1 Nocturn. Pf. i. iv. xv. 2 Nocturn.  
Pf. xix. xxii. xli. 3 Nocturn. Pf. xlii. lxx. lxxxiii.

*Vespers*, Pf. cix. cx. cxv. cxvii. cxvii.

*Holy-wood-day May 3. Matins*, 1 Nocturn. Pf. i. ii. iii. 2  
Nocturn. Pf. iv. v. viii. 3 Nocturn. Pf. xcv. xcvi. cxvii.

*Vespers*, as on Sunday, last Psalm cxvi.

*Holy-wood-day, Sept. 14.* The same; except the second and  
third Psalm of the second Nocturn. which are Pf. x  
and xx.

*Transfiguration, August 6. Matins*, 1 Nocturn. Pf. viii.  
xxviii. xlv. 2 Nocturn. Pf. lxxv. lxxxiii. lxxvi.

3 Nocturn. Pf. lxxviii. xcvi. ciii.

*Vespers*, as on Sunday, last Psalm cxvi.

*On all Festivals of the B. Virgin, Matins*, 1 Nocturn. Pf.  
viii. xviii. xxiii. 2 Nocturn. Pf. xlv. xlv. lxxxvi.

3 Nocturn. Pf. xcv. xcvi. xcvi.

*Vespers*, Pf. cix. cxii. cxxi. cxxvi. cxlvii.

*On the Festivals of St. Michael, and the Angels, Matins*,

1 Nocturn. Pf. viii. x. xiv. 2 Nocturn. Pf. xviii.

xxiii. xxiii. 3 Nocturn. Pf. xcv. xcvi. cii.

*Vespers*, as on Sunday, last Psalm cxxvii.

*On the Feast of all Saints, Matins*, 1 Nocturn. Pf. i. iv.  
viii. 2 Nocturn. Pf. xiv. xxiii. xxxi. 3 Nocturn. Pf.  
xxxiii. lx. xcvi.

*Vespers*, as on Sunday, last Psalm cxv.

*On the Feast of St. John Baptist, Matins*, 1 Nocturn. Pf. i.  
ii. iii. 2 Noct. Pf. iv. v. viii. 3 Noct. Pf. xiv. xx. xxxiii.

*Vespers*, as on Sunday, last Psalm cxvi.

*On the Feasts of the Apostles, and Evangelists, Matins*,

1 Nocturn. Pf. xviii. xxxiii. xlv. 2 Nocturn. Pf.

xlvi. lx. lxiii. 3 Nocturn. Pf. lxxiv. xcvi. xcvi.

*Vespers*, Pf. cix. c. ii. cxv. cxxxviii.

*The common for one Martyr, Matins*, 1 Nocturn. Pf. i. ii. iii.  
2 Nocturn. Pf. iv. v. viii. 3 Nocturn. Pf. x. xiv. xx.

*Vespers*, as on Sunday, last Psalm cxv.

*The common for more Martyrs, Matins*, 1 Noct. Pf. i. ii. iii.  
2 Noct. Pf. xiv. xv. xxiii. 3 Noct. Pf. xxxii. xxxiii. xlv.

*Vespers*, as for one Martyr.

*The common for Confessors, Matins*, 1 Nocturn. Pf. i. ii. iii.  
2 Noct. Pf. iv. v. viii. 3 Noct. Pf. xiv. xx. xxiii.

*Vespers*, as on Sundays, last Psalm for Confessors Bishops,  
xxxxi. for others, cxvi.

*The common for Virgins and Widows, Matins, 1 Nocturn. Pf. viii. xviii. xxiii. 2 Nocturn. Pf. xlii. xlv. xlvii. 3 Nocturn. Pf. xc. xcvi. xcvi.*

*Vespers, Pf. cix. cxii. cxxi. cxxvi. cxlvii.*

*For St. Agnes, Jan. 21. Matins, 1 Nocturn. Pf. i. ii. iii. 2 Noct. Pf. iv. v. viii. 3 Nocturn. Pf. xiv. xlv. xlv.*

*Vespers, as on Sunday, last Psalm cxlvii.*

*For St. Agatha, Feb. 5. the same as for St. Agnes, excepting the Psalms of the third Nocturn, which are Psalm x. xiv. and xv.*

*The common for Dedications of Churches, Matins, 1 Nocturn. Pf. xxiii. xlv. xlvii. 2 Nocturn. Pf. lxxxiii. lxxxvi. lxxxvii. 3 Nocturn. Pf. xc. xc. xcvi.*

*Vespers, as on Sunday, last Psalm cxlvii.*

*The seven Penitential Psalms, Pf. vi. xxxi. xxxvii. l. cii. cxxix. cxlii.*

*The fifteen Gradual Psalms, Pf. cxix. &c. to cxxxiii.*

The lessons that are read in the divine office for the first Nocturn, are always taken out of the scripture: those for the second Nocturn out of the writings of the holy fathers, or the acts of the saints: and those of the third Nocturn out of the sermons or homilies of the fathers, upon the gospel of the day.

In Advent the daily lessons of the scripture are taken out of the prophet Isaias.

From Christmas till Septuagesima out of the epistles of St. Paul.

From Septuagesima till Passion-Sunday out of the books of Moses.

In the office of the Passion, out of the prophet Jeremias.

Between Easter and Whitsuntide, out of the Acts of of the Apostles, the Apocalypse, and the seven canonical epistles.

From Whitsuntide till August out of the books of Samuel and Kings.

In August, out of Proverbs, Ecclesiastes, Wisdom, and Ecclesiasticus.

In September, out of Job, Tobias, Judith, and Esther.

In October, out of the two books of Machabees.

In November, out of Ezechiel, Daniel and the twelve lesser prophets.

Pr.  
vii.

iii.  
lv.

pt-  
alm

rn.  
vi.

ci:

first  
for  
ers,  
rn  
the

en

of

la

as.

of  
cal

sa-

nd

er.

ve